CRI
214
SP1/SP1
48317

Digitized with financial assistance from the
Government of Maharashtra
on 09 March, 2016

SPICILEGIUM SYRIACUM:

CONTAINING REMAINS

OF

BARDESAN, MELITON, AMBROSE

AND

MARA BAR SERAPION.

NOW FIRST EDITED, WITH AN ENGLISH TRANSLATION AND NOTES,

48317

BY THE

REV. WILLIAM CURETON, M.A. F.R.S.
CHAPLAIN IN ORDINARY TO THE QUEEN,
RECTOR OF ST. MARGARET'S, AND CANON OF WESTMINSTER.

LONDON:
FRANCIS AND JOHN RIVINGTON,
ST. PAUL'S CHURCHYARD AND WATERLOO PLACE.

M DCCC LV.

8 x d 29

OFI 214
Spi/Cpl
48317

00048317

Oriental Translation Fund

LONDON.

INSTITUTED 1828.

UNDER THE PATRONAGE OF HER MOST GRACIOUS MAJESTY

QUEEN VICTORIA.

THIS COPY

WAS PRINTED FOR

THE BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

To the Right Honorable

THE LORD JOHN RUSSELL, M.P.,

TRUSTEE OF THE BRITISH MUSEUM,

&c. &c. &c.

My Lord

The publication for the first time of remains of writers who have been among the most celebrated in the earliest ages of the Christian Church cannot fail of securing for this Volume an interest with the scholar, and a place in the libraries of our colleges and public institutions, in spite of any deficiencies on the part of the Editor.

I feel highly gratified, therefore, that the permission to dedicate it to your Lordship has afforded me such an occasion of recording my admiration and respect for your Lordship's talents and virtues; and my gratitude, in common with that of very many others, for your long continued efforts, through evil report and good report, to promote the civil and religious liberty of all classes of society—the best human means of securing both their temporal and eternal happiness;—as well as of expressing my deep sense and acknowledgment of favours and kindnesses, for which I had no claim of personal connection or private influence with your Lordship to afford me the slightest pretension.

I have the honour to be,

My Lord,

Your Lordship's very faithful Servant,

WILLIAM CURETON.

Cloisters, Westminster Abbey,
July 20, 1855.

NOTICE.

THE prudent advice which Horace has given to authors, "Nonumque prematur in annum,"[1] has been literally followed by me with respect to this book, although I cannot take the credit of having adopted it intentionally. It is now nine years since the Text of this volume was printed. Other more pressing occupations have hindered me from publishing it before the present time. In the Preface to "The Antient Syriac Version of the Epistles of St. Ignatius," which appeared in 1845, I made known my intention of editing the celebrated Dialogue of Bardesan on Fate which I had found; and as early as the year 1846 I communicated an English translation of the "Oration of Meliton" to the late venerable Dr. Routh, President of Magdalene College, Oxford. At that time he had just completed the first volume of "Reliquiæ Sacræ," in which he had collected all that was then known to remain of the genuine writings of the antient Bishop of Sardis. In the same year, when my "Vindiciæ Ignatianæ" appeared, I announced that the present volume was in the press, and early in 1847 the whole of the Syriac part was printed.

In 1852 M. Ernest Renan, a young orientalist, from whose zeal and diligence we may hope for much hereafter, in a Letter addressed to M. Reinaud, inserted in the "Journal Asiatique" an account of some Syriac Manuscripts which he had seen in the British Museum the year before, and amongst the rest, a notice of that in which are found the treatises comprised in this volume. Not having seen the announcement of my intended publication, he believed that he had been the first to discover the existence of these precious remains of antiquity. In writing to thank M. Renan for the copy of this Letter, which he had been good enough to send to me, I pointed out to him the fact that they had been already printed four years before. His reply, which is now in my hands, reflects far greater honour upon M. Renan, than the reputation of any such discovery could have done. He is most anxious to

[1] De Arte Poetica, v. 388.

repair an injury, which, although in ignorance and unintentionally, he thought that he had done to me by assuming to himself a discovery which I had already made, and to restore to me the full credit—if indeed there be any in so small a matter—by taking the earliest opportunity of stating in the "Journal Asiatique" how the case really stood. Nor did this satisfy him. In a brief notice prefixed to a Latin Translation of this tract of Melito, which came into my hands in time for me to refer to it in the notes of this volume, he again alludes to the same matter.[1]

Besides the Syriac text which I had communicated to M. Renan, for the purpose of being inserted in the "Spicilegium Solesmense," edited by my very learned friend, M. Pitra, I also placed in the hands of the Chevalier Bunsen the English translation in manuscript, as well as the printed text, with full permission to make any use of it that he might deem proper, for the second edition of his work, "Hippolytus and his Age."

In the course of the present year, a writer who seems to have been altogether unaware of these facts has inserted, in the "Journal of Sacred Literature,"[2] a translation of the pieces attributed to Meliton, published in this volume. It appears to be the attempt of some young man who at present has but a very imperfect acquaintance with the language, as well as with what has been done in Syriac literature of late, or he could hardly have been ignorant that my volume was in

---

[1] Hæc ego, mense Septembri 1851, dum Musei Britannici codices assidue verso, non sine gaudio reperi, deque his, in *Journal asiatique*, april. 1852, breviter egi, simul et operis Melitoniani initium publici juris feci. Mox vero per litteras certior factus sum quæ primum nec reperisse credideram, eadem v. cl. Guilelmo Curetonio bene jam cognita fuisse, imo virum doctissimum et honoratissimum apud se habere eadem fragmenta jam typis excusa, atque in *Spicilegio* illo *syriaco* quod omnes Europæ viri eruditi tanta expectatione præstolantur, proditura. Curetonii ergo laus sit Melitonem syrum primum detexisse. Vide autem quæ sit viri illius humanitas: nostris precibus annuit, plagulas quibus textus Melitonianus continebatur mihiscum communicavit, easque per nos latinas fieri permisit.

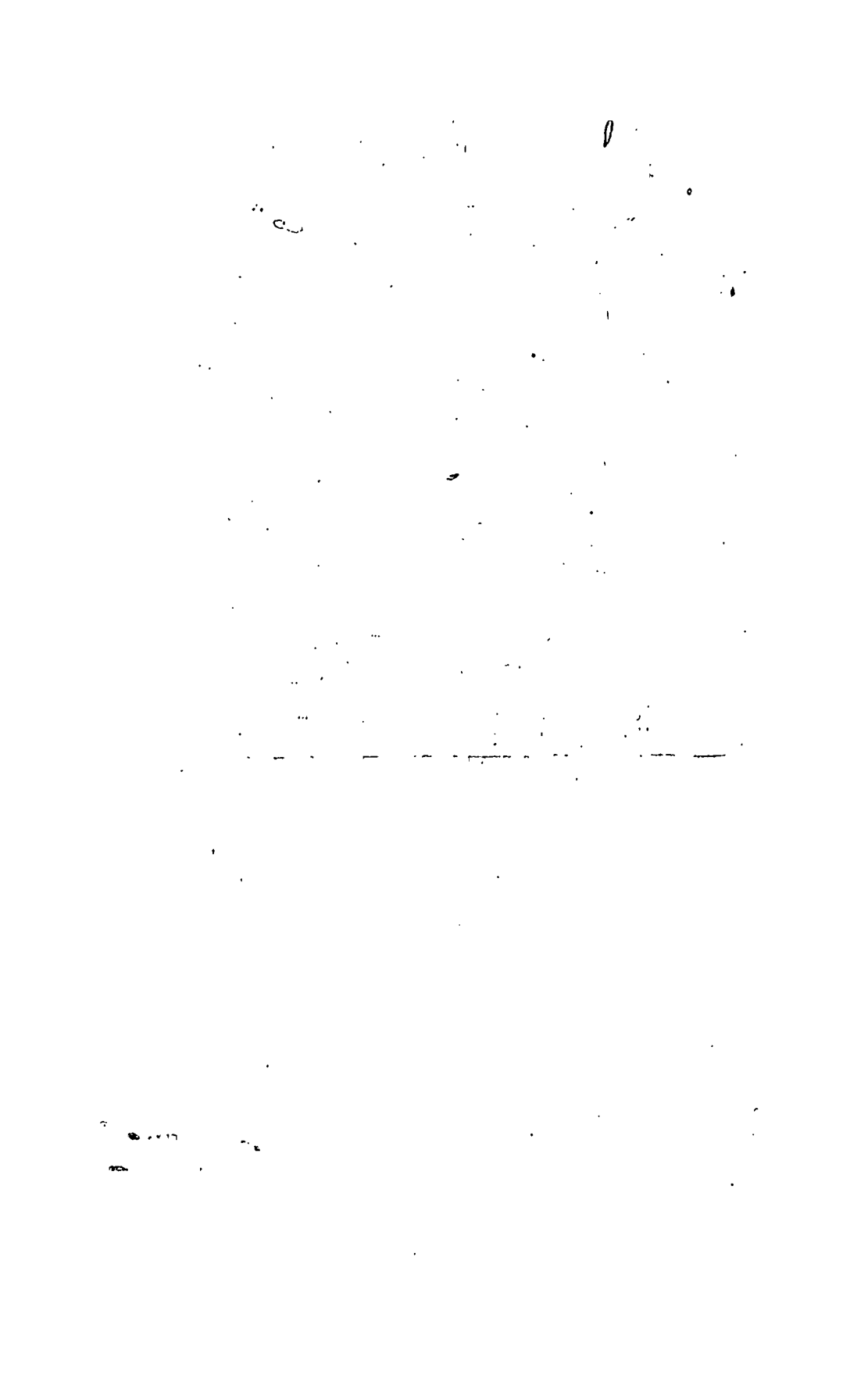
[2] In the numbers for January and April 1855.

the press. It has been my duty, in the course of the Notes, to point out some of the errors into which he has fallen, although I could not undertake to notice them all.[1] Whoever he be, let him not take this amiss. He deserves encouragement for having applied himself at all to such studies; but he will certainly render a greater benefit to literature, and better consult his own reputation, if henceforth he will advisedly follow the caution of the Roman poet whose words I have quoted above.

---

[1] The reader will find these mentioned in the notes. I give one or two here as a specimen of this author's version. He signs himself B.H.C.

B.H.C.'s Translation.	My Translation.
I say that rejection is denounced against those.	*I affirm that also the Sibyl has said respecting them.*
Now the understanding is free and a knower of the truth: whether it is in these things consider with thyself. And if they dress up for thee the figure of a woman.	*But thou, a free intelligence and cognizant of the truth, enter into thyself, and if they clothe thee in the fashion of a woman.*
Against this generation.	*Touching this matter.*
But perhaps thou wilt say, How is my work not the God whom thou worshippest, and not an image?	*But perchance thou mayest say, Why did not God create me, so that I should then have served Him, and not idols?*
And art thou not ashamed that blood should be required of the maker of it?	*And art thou not ashamed, perchance it should be deficient to demand of him who made it?*
Wherein thou wallowest on the earth, and yet art favoured. For things which are destitute of consciousness are afraid of him who maketh the earth tremble.	*Why rollest thou thyself upon the earth, and offerest supplication to things which are without perception? Fear him who shaketh the earth.*
Was seized by the shearer.	*Was taken from the flock.*
Thou didst lie down against rectitude of mind.	*Thou wast reclining on a soft bed.*



PREFACE.

THE Manuscript from which the materials for the present volume have been chiefly derived, is one of those which were obtained by Archdeacon Tattam from the Syrian convent in the desert of Nitria in the year 1843. It is now numbered 14,658 amongst the Additional Manuscripts in the British Museum. Several leaves were added in 1847 from fragments subsequently acquired by M. Pacho;[1] and four more were again supplied from other fragments procured also by him from the same source in the year 1850. At present the volume consists of one hundred and eighty-eight leaves. Originally it must have had more than two hundred and twenty; for the last gathering as it now stands is numbered the twenty-second, and each gathering consisted of ten leaves. It is imperfect both at the beginning and the end, has suffered mutilations in several parts of the volume, and some of the leaves have been much stained by oil. It is written in a large bold hand in two columns: the headings of chapters and the titles of separate works are distinguished by red letters. It appears to have been transcribed about the sixth or seventh century of our era.

BARDESAN.

The first work printed from this Manuscript is the celebrated Treatise of Bardesan on Fate, said to have been addressed to the Emperor Marcus Antoninus, commonly known as

[1] See the account of the acquisition of the collection in the Preface to my edition of the *Festal Letters of Athanasius*.

Marcus Aurelius; although, with the document now complete before us, we find no intimation of its having been so addressed. Eusebius calls it, Ὁ πρὸς Ἀντωνῖνον ἱκανώτατος αὐτοῦ περὶ εἱμαρμένης διάλογος:[1] Jerome, copying him, writes, "Clarissimus et fortissimus liber quem, Marco Antonino de fato tradidit."[2] Theodoretus speaks of the author in the following terms: Βαρδησάνης δὲ ὁ Σύρος, ἐξ Ἐδέσης ὁρμώμενος, ἐν τοῖς Οὐήρου Μάρκου Καίσαρος ἤκμασε χρόνοις. τοῦτον φασὶ πολλὰ τῆς Βαλεντίνου περικόψαι μυθολογίας. πολλὰ δὲ καὶ τῇ Σύρων συνέγραψε γλωττῃ, καὶ ταῦτα τινες μετέφρασαν εἰς τὴν Ἑλλάδα φωνήν. ἐντετύχηκα δὲ κἀγὼ λόγοις αὐτοῦ κατὰ εἱμαρμένης γραφεῖσι.[3] Epiphanius gives the same account in a rather extended form, supplying also the name of the person to whom Bardesan chiefly addressed himself in this Dialogue: Ὃς πολλὰ πρὸς Ἀβειδὰν τὸν Ἀστρονόμον κατὰ εἱμαρμένης λέγων συνελογησατο.[4] Eusebius, in his *Ecclesiastical History*, speaks of the author thus: Βαρδησάνης, ἱκανώτατός τις ἀνὴρ, ἔν τε τῇ Σύρων φωνῇ διαλεκτικώτατος, πρὸς τοὺς κατὰ Μαρκίωνα καί τινας ἑτέρους διαφόρων προϊσταμένους δογμάτων διαλόγους συνταξάμενος, τῇ οἰκείᾳ παρέδωκε γλωττῃ τε καὶ γραφῇ, μετὰ καὶ πλείστων ἑτέρων αὐτοῦ συγγραμμάτων;[5] and again, in his *Preparatio Evangelica*, he prefaces an extract from the work now before us with these words: Παραθήσομαι δέ σοι καὶ τῶνδε τὰς ἀποδείξας ἐξ ἀνδρὸς, Σύρου μὲν τὸ γένος, ἐπ' ἄκρον δὲ τῆς Χαλδαϊκῆς ἐπιστήμης ἐλαληκότος. Βαρδησάνης ὄνομα τῷ ἀνδρὶ, ὃς ἐν τοῖς πρὸς τοὺς ἑταίρους διαλογοις τὰ δὲ πῇ μνεμονεύεται φάναι.[6] He then quotes the long extracts which I have printed, pp. 8—10 and 16—32. Photius, writing of Diodorus, Bishop of Tarsus, has the following words: ἅμα τε τὴν τῆς εἱμαρμένης κατασείων δόξαν, καὶ τὴν

[1] *Hist. Eccles.* b. iv. c. 30.
[2] *Catal. Script. Eccl.* Edit. Erasmus, vol. i. p. 180.
[3] *Haret. Fabul. Comp.* b. i. c. 22.
[4] *Panarium*, edit. Petau, p. 477.
[5] *Hist. Eccles.* loc. cit.
[6] *Præp. Evang.* b. vi. c. 9.

Βαρδισάνου συνεπιῤῥαπιζει.[1] And again, Ἐν ᾧ τοὺς ἀπὸ Βαρδισάνου αἱρετικοὺς διελέγχει, δέχεσθαι μὲν προσποιουμένους τοὺς προφήτας, καὶ τὰς μὲν ψυχὰς γενέσεως ἐλευθέρας καὶ ἀυτεξουσίους ὁμολογοῦντας, τὸ σῶμα δὲ τῇ ταύτης ὑποτάττοντας διοικήσει· πλοῦτον γὰρ καὶ πενίαν καὶ νόσον καὶ ὑγίειαν καὶ ζωὴν καὶ θάνατον καὶ ὅσα οὐκ ἐφ' ἡμῖν ἔργον εἶναι λέγουσι τῆς εἱμαρμάνης.[2]

The title, indeed, of the work in this volume is *Book of the Laws of Countries*, and the name of the person who is introduced as having written down the dialogue is Philip (see pages 5 and 7); but it is evident that it is the same treatise as that alluded to by all these writers whose words have been now quoted. It is a dialogue. Bardesan takes the leading part in it: his discourse is addressed to his companions, one of whom is named Avida, or Abida. The subject-matter is on Fate. It affirms the precise doctrine which is attributed to Bardesan's treatise. The author declares himself to be fully acquainted with the science of Chaldæan astrology, and gives abundant proof of the same; and, further, all those passages which have been quoted as extracts from Bardesan's treatise, are found in this. Moreover, it is written in Syriac, in which most of his works were composed, although he was also well skilled in the Greek tongue, as Epiphanius[3] informs us. There can be no doubt, therefore, that we have now in our hands, in the original language of the author, and in a complete form, that celebrated Dialogue of Bardesan on Fate, written about the middle of the second century,[4] which has been

---

1 See *Bibliotheca*, Cod. 223: edit. Bekker, p. 208.

2 *Ibid.* p. 221.

3 Λόγιός τις ὢν ἐν ταῖς δυσὶ γλώσσαις, Ἑλληνικῇ τε διαλέκτῳ, καὶ τῇ τῶν Σύρων φωνῇ. *Panarium*, p. 476.

4 At page 30 he speaks of the recent conquest of Arabia by the Romans. This took place under Marcus Aurelius: see Tillemont, *Hist. des Empe-*

so often referred to by subsequent writers, but of which only a comparatively small portion has hitherto been known to us.

Eusebius has inserted two long extracts from this treatise in his *Præparatio Evangelica*, probably from a Greek translation made by some of those friends of Bardesan, who, as the same author, in his *Ecclesiastical History*, as well as Theodoretus, informs us, translated his dialogues into Greek.[1] I have given both of these passages in this volume, on the same page with the English translation. Besides the Greek version preserved by Eusebius, there is also a Latin translation of the second extract, contained in the *Recognitions*, falsely attributed to Clement of Rome, which were modified and done into Latin by Ruffinus about the year 400.[2] I have printed this, as well as the Greek,[3] in juxtaposition with my own English translation, in order that the reader may at one view be enabled to compare the three, and to note their variations as well as their agreement. I have likewise appended an extract from the second Dialogue of Cæsarius, brother of Gregory of Nazianzum, in which, although the name of the author be not mentioned, much has been borrowed from that same part of Bardesan's dialogue which relates especially to the laws and habits of different nations. It may be interesting and useful to compare this also with the other versions, and with the original text.[4]

---

reurs, vol. ii. p. 402: thus confirming by internal evidence the account of the date of this work given by Eusebius, Theodoretus, Epiphanius, and others.

[1] Οὓς οἱ γνώριμοι (πλεῖστοι δὲ ἦσαν αὐτῷ δυνατῶς τῷ λόγῳ παρισταμένῳ) ἐπὶ τὴν Ἑλλήνων ἀπὸ τῆς Σύρων μεταβεβλήκασι φωνῆς. *Hist. Eccl.* b. 4. c. 30.

[2] See his Preface to Gaudentius.

[3] Pp. 16–33.

[4] In giving those extracts I have followed, for Eusebius, the edition of the *Præparatio Evangelica*, printed at the Clarendon Press in 4 vols.

With respect to the Author, Bardesan himself, so much has been already said by different writers,[1] that the subject seems to have been exhausted; and I am not aware that I am able to bring any additional facts to light, beyond what is supplied by the treatise itself, now, after the lapse of many centuries, for the first time exhibited in its original integrity. I will therefore only quote a few passages relating to Bardesan and his opinions, which I have extracted from the famous reply of Philoxenus, Bishop of Mabug, to an anonymous writer who had impugned the opinions which he had put forth in an Epistle addressed to the monks.[2] They are taken from one of the Nitrian Manuscripts obtained by Dr. Tattam in 1841, now in the British Museum, No. 12,164 : ܘܠܐ ܐܝܟ ܕܐܬܪܝ ܒܪ ܕܝܨܢ ܘܠܐ ܐܝܟ ܕܐܬܪܝ ܒܪ ܒܝܕܣܢ ܕܒܟܬܒܗ ܡܫܒܚ ܠܗ ܠܫܘܠܡܗ ܘܠܟܠ ܒܪ ܐܢܫ ܕܫܐܠ ܡܢܗ "But thou hast not been mindful of thy instructor, Bardesan, whom his disciples celebrate in their books for his patience and polite answers to every man." fol. 125, b. ܘܠܐ ܐܝܟ ܕܐܬܪܝ ܒܪ ܕܝܨܢ ܕܬܠܡܝܕܘܗܝ ܒܟܬܒܗ ܡܫܒܚ ܠܗ ܠܫܘܠܡܗ ܘܠܟܠ ܒܪ ܐܢܫ ܕܫܐܠ ܡܢܗ

---

by the late Dr. Gaisford, Dean of Christ Church; for the *Recognitions*, that of Gersdorf, Lips. 1838; and for Cæsarius, that of Gallandi in the *Bibliotheca Veterum Patrum*. Venet. 1765. Vol. vi. The text of this last is in a very corrupt state. Several errors might, however, easily have been amended, but I deemed it better to copy the text as I found it.

[1] Two authors have written works expressly on this subject—Frid. Strunzius, *Historia Bardesanis et Bardesanistarum*. 4to. Viteb. 1710; and Augustus Hahn, *Bardesanes Gnosticus Syrorum Primus Hymnologus. Commentatio Historico-Theologica*. 8vo. Lips. 1819. Beausobre has devoted an entire chapter: *De Bardesanes et de ses Erreurs*, c. 9, b. iv. vol. ii. in *Histoire de Manichée et du Manicheisme*. See also, Cave, Lardner, Tillemont, and others. Perhaps the most complete compendious notice is that by Gallandi, *Bibl. Veterum Patrum*, vol. i. Proleg. p. cxxii.

[2] See respecting this, Assemani. *Biblioth. Orient.* vol. ii. p. 27.

ܗܘ ܕܡܐܡܝܢ ܒܗ̈ܝ ܕܒܪܬܐ ܕܡܪܝܡ ܕܝܠܕܐ ܗܘ ܒܪܗ ܕܥܠܝܐ ܗܘ ܠܗ ܠܒܪ ܕܝܣܢ "Who so confesseth that boy which was born of the Virgin, that her child is the Highest, he assents to Bardesan." f. 127, b. ܡܛܠ ܗܢܐ ܐܦ ܗܘ ܕܠܐ ܐܟܚܕܢ ܕܗܘ ܥܬܝܩ ܝܘܡܐ ܕܐܡܪ ܒܪ ܕܝܣܢ ܐܠܐ ܕܐܦ ܗܘ ܠܩܚ ܡܢ ܬܘܕܝܬܐ ܘܥܒܕ ܠܗ ܠܟܣܝܐ ܕܫܩܪܗ ܡܢ ܡܠܦܢܘܬܐ ܕܥܕܬܐ "Therefore this also, that 'the Antient of Eternity was a boy,' we have not taken this from Bardesan, but he has made use of it as a means of concealing his own error, and took it from the doctrine of the Church." f. 164. ܐܝܬ ܠܗ ܕܐܡܪ ܕܐܬܐ ܐܡܪ ܘܐܬܢܝܚ ܒܟ ܗܟܢܐ ܕܐܡܪ ܗܠܝܢ ܐܝܬ ܠܗ ܕܐܡܪ ܕܒܪ ܐܠܗܐ ܢܚܬ ܡܢ ܫܡܝܐ . . . . . ܡܛܠ ܕܠܐ ܐܬܦܣܬ ܠܪܥܝܢܗ ܕܒܪ ܕܝܣܢ ܕܡܬܚܙܐ ܦܓܪܐ ܕܡܫܝܚܐ ܡܢ ܫܡܝܐ "There are some of them who say, that he sent down the Word a body from heaven, as thou saidest just now, and didest assent to thy teacher Bardesan . . . . . Because thou hast not comprehended the mind of Bardesan, who assumeth the body of Christ to be from heaven." f. 171. b.

MELITON.[1]

The second tract in this volume bears the title of "An Oration of Meliton the Philosopher," addressed to Antoninus Cæsar. Nor is there any thing contained in it, so far as I am competent to form an opinion, which in any way should lead

[1] Respecting Meliton, and the writings attributed to him, see Eusebius' account printed in this volume, p. 56, and the notes thereon; Cave's "Life of Saint Melito, Bishop of Sardis," in his *Lives of the most eminent Fathers of the Church that flourished in the first Four Centuries*, and the Notice in his *Historia Litteraria*. Fabricius, *Bibl. Græc.* vol v. p. 184; and Piper, *De vita et Scriptis Melitonis*, in "*Theolog. Stud. u. Kritik*," by Ullmann and Umbreit, A.D. 1838, p. 54. Dr. Routh has published all that was then known to remain of the genuine writings of Meliton in his *Relig. Sacr.* vol. i. p. 113.

us to doubt of the correctness of this inscription, or to question the genuineness of the work.

It is true, as M. Bunsen states, that it appears to be entire, and yet does not contain that passage quoted by Eusebius[1] from the most famous of all Meliton's writings, his *Apology* to the Emperor Marcus Antoninus in defence of the persecuted Christians. Had indeed that learned ecclesiastical historian been fully acquainted with all the works of Meliton, and also distinctly stated that no other address had been made by him to any one bearing the name of Antoninus Cæsar than that in which was contained the passage that he has quoted, it would then have been sufficiently evident that the work before us could not be by Meliton, if indeed it be, as it appears to me to be, complete, and not an abridgment or extract from a larger *Apology*: this, however, may seem to some to be uncertain.[2] Eusebius himself, however, has given us to understand plainly that he did not profess to exhibit a full and exact account of all the writings, either of Meliton or of Apollinaris,[3] but only of such as had come to his own knowledge. His silence, therefore, as the late venerable Dr. Routh[4] has justly observed, is not of itself to be construed as an argument against the genuineness or authority of any work bearing a name not mentioned by him, if there be no positive external testimony against it, nor any internal evidence in the work itself which

[1] See p. 57.

[2] M. Renan thinks it a fragment. "Melitonis Episcopi Sardium Apologiæ ad Marcum Aurelium imperatorem fragmentum."

[3] See p. 57, l. 15.

[4] "Neque auctori *Præfationis* magis deneganda est fides, quam aliis temporum eorundem scriptoribus, ex quorum testimonio multi recepti sunt libri veterum, neque ab Eusebio, neque ab alio quoquam æqualium ejus memorati; præsertim quam infra asserat Eusebius, pervenisse opera certa quædam ex multis Apollinarii libris." *Reliq. Sacr.* vol. i. p. 167.

may render it doubtful or suspected. Maximus,[1] in his Preface to the writings attributed to Dionysius the Areopagite, says that there were very many works which Eusebius omitted to notice, because they had never fallen into his hands. And as a case in point we may observe that Eusebius has not said one word respecting the *Apology* of Athenagoras, presented also to Marcus Antoninus about the same time, and containing many things in common with this address, and with the other Apologies offered to the Roman Emperors at that period.

There is no reason why we must suppose that Meliton should not have written two Addresses to the Roman Emperor as well as Justin Martyr, or that one of them might not have escaped the knowledge of Eusebius, or at least have had no mention of it made by him, as well as that of Athenagoras. The *Apology* cited by Eusebius was probably amongst the latest, or indeed the last of all the works[2] which Meliton wrote; and internal evidence has led critics to conclude that it was presented to the Emperor Marcus Antoninus in the tenth year of his reign, after the death of his associate in the Empire, Lucius Aurelius Verus, about A.D. 169-70. External testimony by the author of the *Chronicon Paschale* attributes it to the same date, A.D. 169.[3] But the same writer, five years before, A.D.

[1] Πάμπολλα παρῆκεν Εὐσέβιος οὐκ ἐλθοντα παρὰ χεῖρας οἰκείας· καὶ γὰρ οὔτε φησὶν ἅπαντα καθάπαξ συναγηοχέναι· μᾶλλον γε μὴν ὁμολογεῖ καὶ ἀριθμοῦ κρείττονα βιβλία καθεστάναι μηδαμῶς εἰς αὐτὸν ἐληλυθότα. καὶ πολλῶν ἐδυνάμην μνημονεῦσαι μὴ κτηθέντων αὐτῷ, καὶ ταῦτα τῆς αὐτοῦ χώρας: cited by Dr. Routh, *Relig. Sacr.* vol. i. p. 167.

[2] Eusebius writes—Ἐπὶ πᾶσι καὶ τὸ πρὸς Ἀντωνῖνον βιβλίδιον, which Rufinus translates, "Et post omnia Liber ad Antoninum Verum." b. 4. c. 26.

[3] In the cxxxvii. Ol. A. C. 169: Μελίτων, Ἀσιανὸς τῆς Σάρδεων πόλεως ἐπίσκοπος, καὶ Ἀπολλινάριος Ἱεραπόλεως ἐπίσκοπος, καὶ ἄλλοι πολλοὶ τοῦ καθ' ἡμᾶς λόγου βιβλίων ἀπολογίας Αὐρηλίῳ Ἀντωνίνῳ ἐπέδωκαν, Ἰουστίνου καὶ ἄλλων πολλῶν, κ.τ.λ., p. 484 *ibid.*

164-65,[1] speaks also of an *Apology* presented by Meliton to the Emperor. Unless, therefore, we assume that he was not sufficiently well and clearly informed, and has therefore given a confused account—an assumption for which the silence of Eusebius cannot afford sufficient grounds—we can hardly draw any other conclusion from his words than that Meliton presented two Apologetical addresses to the Roman Emperors—the one before us, which contains rather a defence of the true religion against the Polytheism, idolatry, and incorrect ideas of the Deity entertained by Pagans; and the other, as the extract preserved by Eusebius would lead us to infer, against the persecution of the Christians on account of their faith. Indeed the passage which the author of the *Chronicon Paschale* cites as from Meliton's *Apology*, and which, from its having been given before he mentions the later date, would lead us, if there were two, to refer it to the former, seems to be sufficiently near to be almost identified with expressions found in the work before us, if we bear in mind, that it must necessarily have undergone some change in phraseology, by the translation out of Greek into Syriac, and also suppose it not to have been intended for an exact and verbatim quotation,[2] but only as an allusion.

Judging merely from what we read in the Address itself, I should have been disposed to fix the date about four years earlier than that in which mention is first made of Meliton by the

[1] Ἀλλὰ καὶ Μελίτων Ἀσιανὸς, Σαρδιανῶν ἐπίσκοπος, βιβλίον ἀπολογίας ἔδωκεν τοῖς λελέγμενοις βασιλεῦσιν (Μάρκῳ Αὐρηλίῳ καὶ Ἀντωνίνῳ Βήρῳ), καὶ ἕτεροι δὲ πολλοὶ, ὧν ὁ δηλωθεὶς Ἰουστῖνος, κ.τ.λ.: p. 482. in the ccxxxvi. Olympiad. A. Mund. 5672: A.D. 164-65. edit. Dindorf. p. 482.

[2] Compare Οὐκ ἐσμὲν λίθων οὐδεμίαν αἴσθησιν ἐχόντων θεραπευταὶ, ἀλλὰ μόνου Θεοῦ, τοῦ πρὸ πάντων καὶ ἐπὶ πάντων, p. 483, *ibid.*, with "*There is one God the Lord of all* ——— embracing *stones* ———, and are willing, while they themselves are endowed with senses to *serve that which is insensible*, p. 47, and within whom he is, and *above* whom," &c., p. 49.

Chronicon Paschale, either to the end of 160, or the beginning of 161, a short time before the death of Antoninus Pius, and probably when his health had sensibly begun to decline. Unless, indeed, the expression be intended as generally applicable to every one whose father is still alive, the words "Be solicitous respecting thy father—so long as thy solicitude may be of avail to help him," would imply that Antoninus Pius was still surviving, although perhaps in a state to cause anxiety. In the inscription, Marcus Antoninus is designated Cæsar, and not Autocrat, or Emperor. His being associated with Antoninus Pius, and taking a part in the administration of the empire, would be sufficient grounds for Meliton to address him; and in the words of the *Apology* cited by Eusebius, he alludes to the part which he took in the government: "During the time that thou also with him wast governing every thing." The prospect of his early succession to be the head of the state, might also have prompted Meliton to offer his opinion as to the surest means of governing a realm in peace—by knowing the truth, and living conformably thereto. At the end of the Address he refers to the children of Antoninus. Of these he had several, both sons and daughters.[1]

In forming an opinion from the internal evidence of the work, I cannot think with the Chevalier Bunsen, that "it bears the stamp of a late and confused composition." It seems certain, indeed, that the writer alludes most clearly to the Second Epistle of St. Peter;[2] but inasmuch as I do not hold the same views as my very learned and dear friend respecting the authenticity

[1] His two sons, Commodus and Annius Verus, were made Cæsars upon the occasion of the triumph of Lucius Verus, A.D. 166. See Tillemont, *Hist. Emp.* vol. ii. p. 391.

[2] See p. 50, and the note on the passage, p. 95 below.

of that Epistle,[1] I do not recognise, in the fact of its having been clearly alluded to in the work which we have now before us, any evidence of the "lateness" of the composition. As to the Address being "confused," it does not seem to me in this respect to differ in its method from the rest of the Apologies of the second century; with which, indeed, it has very many things in common, even to some evident mistakes, such as that of confounding the Egyptian god Serapis with the Patriarch Joseph.[2] Some of the views of this writer as to the origin of Polytheism and idolatry in certain places are uncommon. They have probably been gathered from traditions at that time current in the East, but of which in these days very little is known.

I will not, however, pursue this subject further at present, but, committing the document into the hands of the reader, leave him to judge and draw his own conclusions for himself.

For an account of the other extracts attributed to Meliton, and the sources from which they have been gathered, I must refer to the notes in this volume.

AMBROSE.

The short work bearing the inscription of *Hypomnemata*, and attributed to Ambrose, a "chief man of Greece," is the same, with some modifications, as that known by the title of Λόγος πρὸς Ἕλληνας—"Oratio ad Gentiles," which, in several copies, is attributed to Justin Martyr, and indeed has been

[1] M. Bunsen puts the following in the mouth of Hippolytus in his *Apology*: "You will, on your side, kindly abstain from quoting what you call the Second Epistle of St. Peter. I might have been induced to do so, in order to prove my theory about the coming of Antichrist, and the end of the world after 6000 years. But I could not in good conscience. The antient Churches did not know such a letter." Vol. iv. p. 33.

[2] See p. 43, and notes, p. 89.

very generally received as his. Many, however, have doubted the authorship, and others have not hesitated to state their conviction that it bears internal evidence of being by a different hand from the undoubted work of Justin, *The Dialogue, with Trypho the Jew.*[1] Assuming the authorship as it is given here to be correct, there seems to be an easy explanation why it might have come to be attributed to Justin, in the fact of its having been often classed in the same volume with his *Apologies*, which have in a great measure the same object in view; and thence having been supposed to be by Justin himself, a transition which the small bulk of the work may readily account for.

The Ambrose here mentioned as *a chief man of Greece*, and a *senator*, can hardly be understood to be any other than the friend and disciple of Origen, whom Epiphanius designates as one of those illustrious in the palaces of kings,[2] and whose wealth enabled him to supply his master with all the necessary expenses for completing his Hexaplar edition of the Scriptures,[3] and who also himself suffered martyrdom for the Christian faith. Certainly the inscription of this tract and its contents would well concur with what we know of Ambrose.[4]

---

[1] See Oudin, *Com. de Scriptoribus Ecclesiæ Antiquæ*, vol. i. p. 190. Otto classes it in his edition with Justin's *Opera addubitata*.

[2] Ἀμβροσίῳ τινὶ τῶν διαφανῶν ἐν αὐλαῖς βασιλικαῖς: see *Panar.* p. 526.

[3] See Eusebius, *Hist. Eccl.* vi. 23.

[4] See Cave, *Historia Literaria*, and *Life of Origen*, § x; Halloix, *Origenes Defensus*, b. i. c. 8. The name Ambrose, among later Syriac writers, seems to have been still further contracted from ܐܡܒܪܘܣ, Ambrose, to ܐܒܪܝܣ. Thus, in the work called ܕܒܘܪܝܬܐ, or the *Bee*, c. 51, we read ܐܒܪܝܣ ܡܬܩܪܐ ܝܘܢܝܐ ܐܡܒܪܘܣܝܣ ܠܐ ܝܕܝܥ ܕܘܟܬ ܩܒܪܗ, "Abres. He is called in Greek, Ambrosius. The place of his sepulture is not known." See also Jo. Saluca, cited by Assemani, *Bibl. Orient.* vol. i. p. 533. Respecting the *Bee*, see my *Corpus Ignatianum*, p. 360.

MARA, SON OF SERAPION.

We have no information respecting this author beyond what is supplied in the letter itself addressed to his son. Mara, or as Assemani[1] writes it in Latin, Maras, is not an uncommon appellation amongst the Syrians, and there have been many who have borne the name of Serapion[2].

The author speaks of himself as one whose city had been ruined, and himself also taken and detained as prisoner in bonds by the Romans, together with others whom the victors treated in a tyrannical manner, as distrustful of their fidelity to the Roman government. He describes the misery of his friends and companions belonging to the city of Samosata, and the distresses which he and they suffered when they joined themselves together on the road to Seleucia. He alludes to the destruction of Jerusalem and the dispersion of the Jews as an act of divine vengeance for their having murdered Jesus; but he makes no direct mention of the name of Christ, and only designates him as the "wise king," who, although put to death, still lived in the "wise laws which he promulgated."

From these facts it is evident that the author wrote at a time when the Romans not long before had been making fresh conquests, or repressing rebellion in the parts of Syria about Samosata and Seleucia, and probably at a period when, on account of the persecution of the Christians, it would not have been prudent or safe to have spoken in more direct terms of Christ. Comagena and its capital Samosata were taken by the Romans in the reign of Vespasian, A.D. 72, or two years after the capture

---

[1] See *Bibl. Orient.* vol. i. p. 643.

[2] Fabricius, *Bibl. Græc.* vol. viii. p. 192.

of Jerusalem by Titus.[1] About twenty-three years later the persecution under Domitian began, A.D. 95.[2] There would be nothing therefore incongruous in assigning, from its internal evidence, the date of this Epistle to the close of the first century. Nor would the allusion to the catastrophe of Samos at all militate against this, if it be referred to the earthquake in the reign of Augustus, from which several of the neighbouring islands also suffered.[3]

The mention, however, of that island having been covered with sand, as a punishment for the burning of Pythagoras, seems to me to have a direct reference to the Sibylline verses;"[4]

> *"Οττι βροτοὶ φαύλον ζωῆς ἀδίκουτ' ἐνέχοντο,*
> *Ἔσται καὶ Σάμος ἄμμος, ἐσεῖται δὲ Δῆλος ἄδηλος*
> *Καὶ Ῥώμη ῥύμη.*[5] *τὰ δὲ θέσφατα πάντα τελεῖται.*

I cannot therefore, in my own mind, come to any other conclusion than that this Epistle ought to be assigned to a period when the Sibylline verses were frequently cited, the age of Justin Martyr, Meliton, and Tertullian. This date, too, will perhaps otherwise coincide quite as well with what is read in the letter as the former. The troubles to which the writer alludes as having befallen himself and his city will apply to those inflicted by the Romans upon the countries about the Tigris and Euphrates which had been excited to rebel against them

---

[1] See Tillemont, *Hist. des Empereurs*, vol. ii. p. 30.

[2] *Ibid.* p. 121.

[3] See Gale, *Sibyll. Orac.* p. 406.

[4] *Ibid.* p. 405.

[5] Lactantius alludes to this line: "Et vero cum caput illud orbis occideret, et ῥύμη esse cœperit, quod Sibyllæ fore aiunt," &c. *Inst. Div.* b. vii. p. 25.

by Vologeses, in the Parthian war under the command of Lucius Verus, A.D. 162—165.[1] I have not found the name of Samosata especially mentioned as having suffered more than other cities in this war; but it is stated that Seleucia was sacked and burned by the Romans, and five or six thousand slain.[2] The persecution under Marcus Antoninus followed very close upon this war, and as these facts equally agree with the allusions made in this Epistle of Mara, it may perhaps be nearer the truth to assign its date to the latter half of the second century rather than to the close of the first.

If indeed such be the period at which this Letter was written, there is no improbability in supposing, that the Serapion, to whom it is addressed, may be the same as he who succeeded Maximinus[3] as eighth Bishop of Antioch, about the year 190, and who himself also wrote short epistles, similar to this in purpose and tendency, for which indeed his father's might have set him a pattern.[4]

---

[1] See Tillemont, *Hist. des Emp.* vol. ii. p. 385.

[2] *Ibid.* p. 389.

[3] See Eusebius, *Hist. Eccl.* b. v. c. 19; and Cave's *Histor. Litter.*

[4] See Jerome, *De Viris Illus.* c. xii. "Leguntur et sparsim ejus breves Epistolæ auctoris sui ἀσκήσει et vitæ congruentes." Dr. Routh has given all the remains of Serapion in his *Reliq. Sacr.* vol. i. p. 449.

BARDESAN.

THE BOOK

OF THE

LAWS OF COUNTRIES.

A FEW days ago we went up to visit Shemashgram, our brother. And Bardesan came and found us there; and when he had felt him, and seen that he was well, he asked us, "What were you talking about, for I heard your voice from without as I was coming in?" For he was accustomed, whenever he found us talking about any thing before him, to ask us, "What were you saying?" that he might converse with us about it. We therefore said to him, "This Avida was saying to us: 'That if God be one, as you say, and He created mankind, and willeth that you should do that which you are commanded, why did He not create men so that they should not be able to go wrong, but always should do what is good; for by this His will would be accomplished.'"

Bardesan saith to him, "Tell me, my son Avida, why dost thou think that the God of all is not one, or that He is one, and doth not will that men should conduct themselves holily and uprightly?"

Avida saith, "I, my Lord, asked these of my own age in order that they might give me a reply."

Bardesan saith to him, "If thou desirest to learn, it would be advantageous for thee, that thou shouldest learn from one who is older

than they: but if to teach, it is not requisite that thou shouldest question them, but that thou shouldest persuade them to ask thee what they desire. For teachers are usually asked, and do not themselves ask. And whenever they do put a question, it should be to direct the mind of the questioner so that he may ask properly, and they may know what his desire is. For it is a good thing that a man should know how to put questions."

Avida saith, "I am desirous of learning, but I began first to question these my brethren, because I was ashamed of asking thee."

Bardesan saith, "Thou speakest cleverly. Nevertheless know that he who putteth (2) his inquiries properly, and is willing to be convinced, and draweth near to the way of truth without obstinacy, needeth not be ashamed, because he will certainly give pleasure to him to whom the inquiry is directed, by those things which I have mentioned. If therefore, my son, thou hast any thing in thy mind respecting this about which thou wast inquiring, tell it to us all; and if it please us also, we shall participate with thee; and if it please us not, necessity will compel us to shew thee why it does not please us. And if thou wert only desiring to know this word, without having any thing in thy mind respecting it, as a man who has lately attached himself to the Disciples and is a recent inquirer, I will inform thee, in order that thou mayest not depart from us without profit; and if those things which I tell thee please thee, we have also for thee other things respecting this matter, but if they please thee not, we for our part shall have spoken without any ill feeling."

Avida saith, "I even greatly desire to hear and to be convinced, because it is not from any other I have heard this word; but I have spoken it of my own mind to these my brethren, and they were not willing to convince me, but say, 'Believe really, and thou wilt be able to know every thing;' but I am not able to believe unless I be convinced."

Bardesan saith, "Not Avida alone is unwilling to believe, but also many, because they have in them no faith, are not even able to be convinced, but always are pulling down and building up, and are

found destitute of all knowledge of the truth. Nevertheless, because Avida is not willing to believe, lo! I will speak to you who do believe concerning this which he inquireth, and he will hear something more."

And he began to say to us, "There are many men who have not faith, and have not received knowledge from the wisdom of the truth. And on this account they are not competent to speak and to instruct, and do not easily incline themselves to hear. For they have not the foundation of faith to build upon, and they have no confidence upon which they may hope And because they also doubt respecting God, they likewise have not within them that fear of Him which would liberate them from all fears: for whoso hath not the fear of God within him, he is subject to every fear. For even with respect to that,[3] whatever it may be, which they do not believe, they are not sure that they properly disbelieve; but they are unstable in their minds, and are not able to stand, and the taste of their thoughts is insipid in their mouth, and they are always timid and hasty and rash. But as to what Avida was saying, 'Why did not God create us so that we should not sin and be guilty?'—if man had been created so, he would not have been for himself, but would have been the instrument of him who moved him; and it is known that whoso moveth as he chuseth he moveth him either to good or to evil. And how then would a man differ from a harp, upon which another playeth, or from a ship, which another steereth: but the praise and the blame stand in the hand of the artist, and the harp itself knoweth not what is played upon it, nor the ship whether it be well steered and guided; but they are instruments which are made for the use of him who possesseth in himself the science. But God in his kindness did not will that he should create man so. But he exalted him by Free-will above many things, and made him equal with the angels. For observe the sun and the moon and the sphere, and the rest of those creatures which are greater than we in some things, that there is not given to them Free-will of themselves, but they are all fixed by ordinance that they should do that only which is ordained for them, and nothing else. For the sun

never saith, that I will not rise at my time; nor the moon, that I will not change, and not wane, and not increase; nor does any one of the stars say, that I will not rise, and I will not set; nor the sea, that I will not bear the ships, and I will not stand within my bounds; nor the hills, that we will not continue in the places in which we are set; nor do the winds say that we will not blow; nor the earth, that I will not bear and sustain whatsoever is upon me: but all these things serve and are subject to one ordinance, for they are the instruments of the wisdom of God which erreth not. For if every thing ministered, who would be he that is ministered unto; and if every thing were ministered unto, who would be he that ministered? And there would not be one thing differing from another. For that which is single and hath no difference in it, is a Being which up to this hour has not been established. But those things, which are requisite for ministration, have been fixed in the power of man, because in the image[4] of Elohim he was created. On this account there has been given to him these things in kindness, that they might minister to him for a season; and it has been given to him to govern himself by his own will, and that whatever he is able to do, if he will he should do it, and if he will not, he should not do it; and he should justify or condemn himself. For if he had been made so that he would not be able to do evil by which he may be condemned, in the same manner also the good which he should do would not be his, and he would not be able to be justified by it. For whoso should not of his own will do that which is good or evil, his justification and his condemnation would stand in that Fortune for which he is created. On this account, let it be manifest to you, that the goodness of God has been great towards man, and that there has been given to him Free-will more than to all those Elements of which we have been speaking; that by this same Free-will he may justify himself, and govern himself in a godlike manner, and associate with the angels, who also are possessed of Free-will for themselves; for we know, that even the angels, if they had not been possessed of Free-will for themselves, would not have had intercourse with the daughters of men, and would not have sinned nor fallen from

their places. And in the same manner therefore those others which did the will of their Lord, by their power over themselves were exalted and sanctified, and received mighty gifts. For every one that exists stands in need of the Lord of all; and there is no end to his gifts. But nevertheless know ye, that even those things of which I have said that they stand by ordinance, are not entirely devoid of all freedom, and on this account at the last day they all shall be subject to judgment."

I say to him, "And how can those things which are fixed be judged?"

He saith to me, "Not in so far as they are fixed, oh, Philip, will the Elements be judged, but in so far as they have power; for Beings when they are set in order are not deprived of their natural property, but of their force of energy, being diminished by the mingling of one with another, and they are subdued by the power of their Creator; and in so far as they are subject, they will not be judged, but in that which is their own."

Avida saith to him, "Those things which thou hast said are very good. But lo! the commandments which have been given to men are severe, and they are not able to perform them."[5]

Bardesan saith, "This is the answer of such an one as doth not desire to do that which is good; and more especially of him who has obeyed and submitted to his enemy. For men are not commanded to do any thing but what they are able to do. For there are two commandments set before us such as are suitable and just for Free-will: one that we separate ourselves from every thing which is evil and which we should dislike to be done to ourselves; and the other that we should do that which is good and which we love, and desire that it should also be done to us likewise. What man, therefore, is there who is unable to avoid stealing, or to avoid lying or committing adultery and fornication, or that he should be guilty of hatred and falsehood? For lo! all these things are subject to the mind of man, and it is not in the power of the body they are, but in the will of the soul. For even if a man be poor and sick and old, or impotent in his limbs, he is able to avoid doing all these things; and as he is able to

avoid doing these things, so is he able to love, and to bless, and to speak the truth, and to pray for that which is good for every one whom he knoweth: and if he be in health and have the use of his hands, he is able too to give something of that which he hath; also to support by the strength of body him who is sick and broken down, this too he is able to do. Who, therefore, it is that is not able to do what those devoid of faith murmur about, I know not. For I think, that it is in these commandments more than in any thing man has power. For they are easy, and there is nothing that is able to hinder them. For we are not commanded to carry heavy burthens of stones, or of timber, or of any thing else, which those only who are powerful in body are able to do; nor that we should build fortresses and found cities, which kings only are able to do; nor that we should steer ships, which mariners only are skilled in steering; nor that we should measure and divide the earth, which geometricians only know how to do; nor any one of those arts which some men possess, and the rest are devoid of them; but there has been given to us according to the goodness of God commandments without grudging, such as every man who possesses a soul within him can do rejoicing; for there is no man who rejoiceth not when he doeth that which is good; nor is there any one who doth not delight within himself when he refraineth from wicked things, with the exception of those who were not made for this grace, and are called Tares: for would not[6] that judge be unjust who should blame a man for such a thing as he is not able to do?"

Avida saith to him, "Respecting these deeds, oh Bardesan, sayest thou that they are easy to perform?"

Bardesan saith, "To him who desireth, I have said, and do say, that they are easy; for this is the good conduct of a free mind, and of that soul which hath not rebelled against its Governors. For there are many things which impede the action of the body, and more especially old age, and sickness, and poverty."

Avida saith, "Perchance a man may be able to avoid wicked things, but to do good things who among men is able?"

Bardesan saith, "It is more easy to do good than to abstain from

evil. For the good is the man's own, and on this account he rejoiceth whenever he doeth good; but the evil is the operation of the enemy, and on this account, when a man is troubled and not sound in his nature, he doeth wicked things. For know, my son, that it is an easy thing for a man to praise and bless his friend; but that a man should not blame and revile him that he hates is not easy. But nevertheless, this is possible to be; and whenever a man doeth that which is good, his mind is cheerful and his conscience tranquil, and he is pleased that every one should see what he does; but whenever a man acts wrongly, and committeth an injury, he is agitated and troubled, and full of rage and anger, and is tormented in his soul and in his body: and when he standeth in this mind, he is not pleased to be seen by every one; and those things in which he rejoiceth, which even praise and blessing follow, are rejected by him; but upon those things by which he is agitated and troubled followeth the curse of blame. But perhaps a man may say, that even fools are pleased when they do vile things:—but not in the doing of them, and not in being commended, and not for good hope; and this pleasure doth not continue with them. For the enjoyment which is in a sound state for good hope is one; and the enjoyment in an unhealthy state for bad hope is another. For lust is one thing and love is another; and friendship is one thing and sodality another; and we ought plainly to understand that the unrestrained ardour of love is called lust, which[7] although there may be in it enjoyment for a moment, nevertheless is far removed from that true love, whose enjoyment is for ever uncorruptible and indissoluble."

I say to him, "After this manner again was this Avida saying, 'That it is from his Nature man acteth wrongly; for if he had not been formed naturally to do wrong, he would not do wrong.'"

Bardesan saith, "If all men did one deed and acted with the one mind, it would then be known that it was their Nature governed them, and they would not have the Free-will of which I spake to you. Nevertheless, in order that ye may understand what is Nature and what is Free-will, I will proceed to inform you.

The Nature of man is this: that he should be born, and grow up, and rise in stature, and beget children, and grow old, by eating and by drinking, and sleeping, and waking, and that he should die. These because they are of Nature, belong to all men, and not to all men only, but also to all animals which have a soul in them; and some of them also to trees. For this is a physical operation which performeth and produceth and establisheth every thing as it has been ordained. But Nature also is found to be maintained by animals too in their actions. For the lion eateth flesh, by his Nature; and on this account all lions are eaters of flesh. And the sheep eateth grass; and for this reason all sheep are eaters of grass. And the bee maketh honey by which it sustains itself; for this reason all bees are honey-makers. And the ant layeth up for itself a store in summer, that it may sustain itself from it in the winter; and for this reason all ants do likewise. And the scorpion striketh with its sting him who hath not hurt it; and so likewise all scorpions strike. And all animals maintain their Nature; and those which feed upon grass do not eat flesh; nor do those that feed upon flesh eat grass. But men are not governed in this manner; but in the things belonging to their bodies they maintain their Nature like animals, and in the things

---

"Κατὰ φύσιν ὁ ἄνθρωπος γεννᾶται, τρέφεται, ἀκμαζει, γεννᾷ, ἐσθίει, πίνει, κοιμᾶται, γηρᾷ, ἀποθνήσκει· καὶ τοῦτο παντὸς ἀνθρώπου καὶ παντὸς ἀλόγου ζῴου. Καὶ τὰ μὲν ἄλλα ζῷα ψυχικὰ ὄντα, καὶ διόλου κατὰ συμπλοκὴν γεγενημένα, διόλου σχεδὸν κατὰ φύσιν φέρεται. Λέων σαρκοφαγεῖ, καὶ ἀμύνεται εἴ τι ἀδικηθῇ· καὶ διὰ τοῦτο πάντες οἱ λέοντες σαρκοφαγοῦσι καὶ ἀμύνονται. Καὶ ἀμνάδες χορτοφαγοῦσι, καὶ κρεῶν οὐχ ἅπτονται, καὶ ἀδικούμεναι οὐκ ἀμύνονται· καὶ ὁ αὐτὸς τρόπος πάσης ἀμνάδος. Σκορπίος γῆν ἐσθίει, καὶ τοὺς μὴ ἀδικήσαντας ἀδικεῖ, κέντρῳ ἰοβόλῳ πλήσσων· καὶ ἡ αὐτὴ κακία πάντων σκορπίων. Μύρμηξ κατὰ φύσιν οἶδε χειμῶνος παρουσίαν, καὶ δι' ὅλης θερείας κάμνων, ἀποτίθεται ἑαυτῷ τροφάς· καὶ ὁμοίως πάντες μύρμηκες ἐργάζονται. Μέλισσα μέλι γεωργεῖ, ἐξ οὗ καὶ τρέφεται· καὶ ἡ αὐτὴ γεωργία πάσαις μελίσσαις. Καὶ ἦν πολλὰ εἴδη ἐκθέσθαι ἡμῖν τῶν ζῴων, ἅτινα τῆς φύσεως μὴ δυνάμενα ἑκστῆναι, πολὺν θαυμασμὸν παρασχεῖν ὑμῖν ἐδύνατο· ἀλλ' αὐτάρκη ἡγησάμην ἐκ τῶν παρακειμένων τὴν ἀπό-

which belong to their minds they do that which they wish, as being free and with power, and as the likeness of God: for there are some of them that eat flesh, and do not touch bread; and there are some of them that make a distinction in the eating of flesh; and there are some of them that do not eat the flesh of any animal in which there is a soul; and there are some of them that have connexion with their mothers, and with their sisters,[8] and with their daughters; and there are some that never approach women at all; and there are some that avenge themselves like lions and like leopards; and there are some that injure him who has not done them any harm, like scorpions; and there are some that are led like sheep, and do not hurt those who govern them; and there are some who conduct themselves with virtue, and some

---

δειξιν ποιήσασθαι, ὅτι τὰ μὲν ἄλλα ζῷα κατὰ τὴν κοινότητα καὶ τὴν διαφορὰν κατὰ φύσιν δοθεῖσαν ἑκάστῳ ἐξ ἀνάγκης ἡδέως φέρεται, ἄνθρωποι δὲ μόνοι τὸ ἐξαίρετον ἔχοντες, τόν τε νοῦν καὶ τὸν ἐκ τούτου προφερόμενον λόγον, κατὰ μὲν τὴν κοινότητα ἕπονται τῇ φύσει, ὡς προεῖπον, κατὰ δὲ τὸ ἐξαίρετον οὐ κατὰ φύσιν πολιτεύονται. Οὐδὲ γὰρ μία βρῶσις ἡ τῶν ἁπάντων· ἄλλοι μὲν γὰρ κατὰ τοὺς λέοντας τρέφονται, ἄλλοι δὲ κατὰ τὰς ἀμνάδας· οὐχ ἓν ἔχοντες σχῆμα φορημάτων, οὐκ ἔθος ἕν, οὐχ εἷς νόμος πολιτείας ἐν αὐτοῖς, οὐ μία κίνησις ἐπιθυμίας τῶν πραγμάτων· ἀλλ' ἕκαστος τῶν ἀνθρώπων κατὰ τὴν ἰδίαν θέλησιν αἱρεῖται ἑαυτῷ βίον, τὸν πλησίον μὴ μιμούμενος, πλὴν ἐν οἷς βούλεται. Τὸ γὰρ ἐλεύθερον αὐτοῦ οὐχ ὑπόκειται δουλείᾳ, καὶ εἴ ποτε ἑκὼν δουλεύσει, καὶ τοῦτο τῆς ἐλευθερίας αὐτοῦ ἐστι, τὸ δύνασθαι δουλεύειν ἑκόντα. Πόσοι τῶν ἀνθρώπων, καὶ μάλιστα τῶν Ἀλαναίων, ὡς τὰ ἄγρια ζῷα, κρεοβοροῦσιν ἄρτου μὴ γευόμενοι, καὶ οὐ διὰ τὸ μὴ ἔχειν, ἀλλὰ διὰ τὸ μὴ θέλειν; Ἄλλοι κρεῶν οὐ γεύονται, ὡς τὰ ἥμερα ζῷα· ἄλλοι ἰχθυοφαγοῦσι μόνον· ἕτεροι δὲ ἰχθύων οὐ γεύονται, οὐδ' ἂν λιμώσσωσιν. Οἱ μὲν ὑδροποτοῦσιν, οἱ δὲ οἰνοποτοῦσιν, οἱ δὲ σίκερα πίνουσι. Καὶ ἁπλῶς πολλὴ διαφορὰ βρωμάτων καὶ ποτῶν ἐν τῇ ἀνθρωπότητι, μέχρι καὶ ἐν τῇ τῶν λαχάνων καὶ ὀπωρῶν βρώσει διαφερόμενοι. Ἀλλὰ καὶ οἱ μὲν, ὡς σκορπίοι καὶ ὡς ἀσπίδες, μὴ ἀδικηθέντες ἀδικοῦσιν· οἱ δὲ, ὡς τὰ ἄλογα ζῷα, ἀδικούμενοι ἀμύνονται. Ἕτεροι δὲ, ὡς λύκοι ἁρπάζουσι, καὶ ὡς γαλαὶ κλέπτουσιν· ἄλλοι δὲ ὡς ἀμνάδες καὶ μηκάδες ὑπὸ τῶν ὁμοιοπαθῶν ἐλαύνονται, καὶ τοὺς ἀδικοῦντας οὐκ ἀδικοῦσι· καὶ οἱ μὲν λέγονται ἀγαθοὶ, οἱ

with righteousness, and some with vice. And if any one should say, they have each individually a Nature to do so, let him see that it is not so. For there are some who were fornicators and drunkards, and when the admonition of good counsels reached them, they became chaste and temperate, and abandoned the lust of their bodies. And there are some who conducted themselves with chastity and temperance; and when they became negligent of right admonition, and despised the commands of the Deity, and of their instructors, fell from the way of truth, and became fornicators and prodigals; and there are some who repented again after their fall; and fear came upon them, and they returned to the truth in which they stood. What, then, is man's Nature? for lo! all men differ one from another in their conduct, and in their desires; and those who stood in one will and in one counsel resemble one another: but those men whose lust is enticing them up to the present moment, and whose passion governs them, desire to attribute whatsoever they do wrong to their Creator; so that they themselves may be found without fault, and He who created them may be condemned by a vain plea; and they do not see that Nature has no law, for a man is not blamed because he is tall in his stature or little, or white or black; or because his eyes be large or small; or for any one of the defects of the body: but he is blamed if he steal, or lie, or practise deceit, or poisoneth, or curseth, or doeth such things as are like these; for lo! from hence it is evident, that as to those things which are not done by our hands, but which we have from Nature, we are not indeed condemned by these; neither by these are we justified; but those things which we do by our own Free-will, if they be good, by them we are justified and praised, and if they be wicked, by them we are condemned and blamed."

δὲ κακοὶ, οἱ δὲ δίκαιοι. Ὅθεν ἐστὶ νοεῖν, μὴ πάντως κατὰ φύσιν ἄγεσθαι τὸν ἄνθρωπον· (ποίαν γὰρ αὐτοῦ ἐροῦμεν φύσιν;) ἀλλὰ πῃ μὲν φέρεται κατὰ φύσιν, πῇ δὲ κατὰ προαίρεσιν. Διὸ τὸν ἔπαινον, καὶ τὸν ψόγον, καὶ τὴν καταδίκην ἔχει ἐν τοῖς κατὰ προαίρεσιν· ἐν δὲ τοῖς κατὰ φύσιν ἔχει τὴν ἀνεγκλησίαν οὐ κατὰ ἔλεος, ἀλλὰ κατὰ λόγον.

Again we asked him, and said to him, "There are others who say, that by the decree of Fortune men are governed, at one time wickedly, and at another time well."

He said to us, "I likewise, O Phillip and Baryama, know that there are men[9] who are called Chaldeans, and others who love this knowledge of the art, as I also once loved it; for it has been said by me, in another place, that the soul of man is capable of knowing that which many do not know, and the same men meditate to do; and all that they do wrong, and all that they do good, and all the things which happen to them in riches and in poverty, and in sickness and in health, and in defects of the body, it is from the influence of those Stars, which are called the Seven, they befal them, and they are governed by them. But there are others which say the opposite of these things,—how that this art is a lie of the Chaldeans, or that Fortune does not exist at all, but it is an empty name; and all things are placed in the hands of man, great and small: and bodily defects and faults happen and befal him by chance. But others say that whatsoever a man doeth, he doeth of his own will, by the Free-will that has been given to him, and the faults and defects and evil things which happen to him, he receiveth as a punishment from God. But as for myself, in my humble opinion, it appeareth to me that these three sects are partly true, and partly false. They are true, because men speak after the fashion which they see, and because, also, men see how things happen to them, and mistake;—because the wisdom of God is richer than they, which has established the worlds and created man, and has ordained the Governors, and has given to all things the power which is suitable for each one of them. But I say that God and the Angels, and the Powers, and the Governors, and the Elements, and men and animals have this power: but all these orders of which I have spoken have not power given to them in every thing. For he that is powerful in every thing is One; but they have power in some things, and in some things they have no power, as I have said: that the goodness of God may be seen in that in which they have power, and in that in which they have no power they may know that they have a Lord. There is, therefore, Fortune, as the Chal-

deans say: but that every thing is not in our will is apparent from hence—that the majority of men have wished to be rich, and to have power[10] over their fellows, and to be healthy in their bodies, and that things should be subject to them as they desire: yet wealth is not found but with few; nor power, except with one here and there; nor health of body with all men; neither do those who are rich have entire possession of their riches; nor those who are in power have all things obedient to them as they wish: and sometimes they are disobedient in a manner which they do not wish: and at one time the rich are wealthy as they desire, and at another time they become poor in a manner which they do not desire; and those who are perfectly poor dwell in a manner that they do not wish, and live in the world in a manner that they do not desire; and they covet things, and they flee from them. And many beget children, and do not bring them up; and others bring them up, and they do not inherit; and others inherit, and become a disgrace and an affliction: and others are rich as they wish, and have ill health as they do not wish; and others are healthy as they desire, and are poor as they do not desire. There are some who have many of the things which they wish, and few of those which they do not wish; and there are some who have many of the things which they do not wish, and few of those which they do wish: and thus it is found, that riches, and honours, and health, and sickness, and children, and various objects of desire, are placed under Fortune, and are not in our own power. But with such as are according as we wish, we are pleased and delighted; and towards such as we do not wish we are drawn by force. And from those things which befal us when we do not wish, it is evident, also, with respect to those things which we do wish, that it is not because we wish them that they befal us, but that they happen as they do happen; and with some of them we are pleased and with some not. And we men are found to be governed by Nature equally, and by Fortune differently, and by our Free-will each as he wishes.

"But let us speak now, and shew with respect to Fortune, that it has not power over every thing; for this very thing itself

which is called Fortune is an order of procession which is given to the Powers and the Elements by God; and according to this procession and order, intelligences are changed by their coming down to be with the soul, and souls are changed by their coming down to be with the body: and this alternation itself is called the Fortune, and the Nativity of this assemblage, which is being sifted and purified, for the assistance of that which by the favour of God and by grace [11] has been assisted, and is being assisted, till the consummation of all. The body, therefore, is governed by Nature, the soul also suffering with it and perceiving; and the body is not constrained nor assisted by Fortune in all the things which it does individually; for a man does not become a father before fifteen years, nor does a woman become a mother before thirteen years. And in the same manner, also, there is a law for old age; because women become effete from bearing, and men are deprived of the natural power of begetting; while other animals which are also governed by their own Nature, before those ages which I have specified, not only procreate, but also become too old to procreate, in the same manner as also the bodies of men when they are grown old do not procreate; nor is Fortune able to give them children at that time at which the body has not the Nature to give them. Neither, again, is Fortune able to preserve the body of man in life, without eating and without drinking; nor even when it has meat and drink, to prevent it from dying, for these and many other things pertain to Nature itself; but when the times and manners of Nature are fulfilled, then comes Fortune apparent among these, and effecteth things that are distinct one from another; and at one time assists Nature and increases, and at another hinders it and hurts; and from Nature cometh the growth and perfection of the body; but apart from Nature and by Fortune come sicknesses and defects in the body. From Nature is the connexion of males and females, and the pleasure of the both heads; but from Fortune comes abomination and a different manner of connexion, and all the filthiness and indecency which men do for the cause of connexion through their lust. From Nature is birth and children; and from Fortune sometimes the children are deformed;

and sometimes they are cast away, and sometimes they die untimely. From Nature there is a sufficiency in moderation for all bodies; and from Fortune comes the want of food, and affliction of the bodies; and thus, again, from the same Fortune is gluttony and extravagance which is not requisite. Nature ordains that old men should be judges for the young, and wise for the foolish; and that the valiant should be chiefs over the weak, and the brave over the timid. But Fortune causeth that boys should be chiefs over the aged, and fools over the wise; and that in time of war the weak should govern the valiant, and the timid the brave.[12] And know ye distinctly that, whenever Nature is disturbed from its right course, its disturbance is from the cause of Fortune, because those Heads and Governors, upon whom that alternation is which is called Nativity, are in opposition one to the other. And those of them which are called Right, they assist Nature, and add to its excellency, whenever the procession helps them, and they stand in the high places, which are in the sphere, in their own portions; and those which are called Left are evil: and whenever they, too, occupy the places of height, they are opposed to Nature, and not only injure men, but, at different times, also animals, and trees and fruits, and the produce of the year, and the fountains of water, and every thing that is in the Nature which is under their control. And on account of these divisions and sects which exist among the Powers, some men have supposed that the world is governed without any superintendence, because they do not know that these sects and divisions and justification and condemnation proceed from that influence which is given in Free-will by God, that those actors also by the power of themselves may either be justified or condemned: as we see that Fortune crushes Nature, so we can also see the Free-will of man repelling and crushing Fortune itself: but not in every thing, as also Fortune itself doth not repel Nature in every thing; for it is proper that the three things, Nature and Fortune and Free-

will, should be maintained in their lives until the procession be accomplished, and the measure and number be fulfilled, as it seemed good before Him who ordained how should be the life and perfection of all creatures, and the state of all Beings and Natures."

Avida saith, "That it is not from his Nature a man doeth wrong I am persuaded by those things which thou hast shewed, and that all men are not governed equally. But if thou art also able to shew this, that it is not from Fortune and Fate those act wrongly who do act wrongly, then it will be right to believe, that man holds his own Free-will, and by his Nature is brought near to those things which be good, and warned from the things which are wicked, and on this account he will also justly be judged in the last day."

Bardesan saith, "From this, that men are not equally governed, [13] art thou persuaded that it is not from their Nature they act wrongly? Therefore the matter constrains thee to believe that neither also from their Fortune do they altogether act wrongly, if we be able to shew thee that the decree of the Fortunes and the Powers does not move all men equally, but we have Free-will in ourselves to avoid serving Physical nature and being moved by the control of the Powers."

Avida saith, "Prove me this, and I will be convinced by thee, and whatever thou shalt charge me I will do."

Bardesan saith, "Have you read the books of the Chaldeans which are in Babylon, in which are written what the stars effect by their associations at the Nativities of men? And the books of the Egyptians, in which are written all the modes which happen to men?"

Avida saith, "I have read the books of Chaldeism, but I do not know which belong to the Babylonians and which to the Egyptians."

Bardesan saith, "The doctrine of both countries is the same."

Avida saith, "It is known that it is so."

Bardesan saith, "Hear now and understand, that it is not what the stars decree in their Fortune and in their portions, that all men equally do who are in all the earth;

for men have established laws in different places, by that Free-will which has been given to them by God. Because the gift itself is opposed to that Fortune of the Powers, which assume for themselves that which has not been given to them. I will begin to speak so far as I remember from the east, the head of the whole world.

"*The Laws of the Seres.* The Seres have laws that they should not kill, and not commit fornication, and not worship idols; and in the whole country of the Seres there are no idols, nor harlots, who killeth a man, nor who is killed; while they too are born at all hours, and upon all days. And Mars the fierce, when he is placed in the midst of the heavens, doth not force the Free-will of the Seres that a man should shed the blood of his neighbour with a weapon of iron. Nor does Venus, when she is placed with Mars, force any one of the men of the Seres that he should have connexion with his neighbour's wife, or with another

---

"Νόμους ἔθεντο διαφόρους οἱ ἄνθρωποι ἐν ἑκάστῃ χώρᾳ, τινὰς γεγραμμένους, τινὰς δὲ ἀγράφους· ἐξ ὧν διηγήσομαι, ὡς οἶδα, καὶ ὧν μέμνημαι, ἀρξάμενος ἐκ τῆς τοῦ κόσμου ἀρχῆς.

Νόμος ἐστὶ παρὰ Σήραις μηδένα φονεύειν, μήτε πορνεύειν, μήτε κλέπτειν, μήτε ξόανα προσκυνεῖν· καὶ ἐν ἐκείνῃ τῇ μεγίστῃ χώρᾳ οὐ ναόν ἐστιν ἰδεῖν, οὐ γυναῖκα πορνικὴν, οὐ μοιχαλίδα ὀνομαζομένην, οὐ κλέπτην ἑλκόμενον ἐπὶ δίκην, οὐκ ἀνδροφόνον, οὐ πεφονευμένον. Οὐδενὸς γὰρ τὸ αὐτεξούσιον ἠνάγκασεν ὁ τοῦ πυριλαμπέος Ἄρεος ἀστὴρ μεσουρανῶν ἄνδρα σιδήρῳ ἀνελεῖν, οὐ Κύπρις σὺν Ἄρει τυχοῦσα ἀλλοτρίᾳ γυναικὶ μιγῆναί τινα παρ' ἐκείνοις, πάντως πάσῃ ἡμέρᾳ μεσουρανοῦντος τοῦ Ἄρεος, καὶ πάσῃ ὥρᾳ καὶ ἡμέρᾳ γεννωμένων τῶν Σηρῶν.

Παρὰ Ἰνδοῖς καὶ Βάκτροις εἰσὶ χιλιάδες πολλαὶ τῶν λεγομένων Βραχμάνων, οἵτινες κατὰ παράδοσιν τῶν προγόνων καὶ νόμων οὔτε φονεύουσιν, οὔτε ξόανα σέβονται, οὐκ ἐμψύχου γεύονται, οὐ μεθύσκονταί ποτε, οἴνου καὶ σίκερος μὴ γευόμενοι, οὐ κακίᾳ τινὶ κοινωνοῦσι προσέχοντες τῷ Θεῷ, τῶν ἄλλων Ἰνδῶν φονευόντων, καὶ ἑταιρευόντων, καὶ μεθυσκομένων, καὶ σεβομένων ξόανα, καὶ πάντα σχεδὸν καθ' εἱμαρμένην φερομένων. Ἔστι

woman; but rich and poor, and sick and healthy, and rulers (44) and subjects, are there: because these things are given to the power of the Governors.

"*Laws of the Brahmins which are in India.* Again, among the Indians, the Brahmins, among whom there are many thousands and tens of thousands, have a law that they should not kill at all, and not revere idols, and not commit fornication, and not eat flesh, and not drink wine; and among them not one of these things takes place. And there are thousands of years to these men, lo! since they govern themselves by this law which they have made for themselves. *Another Law which is in India.* And there is another law in India, and in the same Clime, belonging to those, which are not of the family of the Brahmins, nor of their doctrine; that they should serve idols, and commit fornication, and kill, and do other abominable things, which do not please the Brahmins.

Leges sunt in unaquaque regione vel regno ab hominibus positæ, sive scriptura sive etiam usu durantes, quas nemo facile transgreditur.

Denique primi Seres, qui initio orbis terræ habitant, legem habent neque homicidium neque adulterium neque scortum nosse, neque furtum committere, neque idola venerari, et in illa omni regione quæ est maxima, neque templum invenitur neque simulacrum neque meretrix neque adultera, neque fur ad judicium deducitur, sed neque occisus ibi homo fertur aliquando, et tamen nullius libertas arbitrii compulsa est secundum vos a stella Martis ignita, ut ferro uteretur ad hominis necem, nec Venus cum Marte posita alienum matrimonium compulit vitiari, cum utique apud eos per singulos dies Mars medium cœli circulum teneat. Sed est apud Seres legum metus vehementior quam Genesis constellatio.

Sunt similiter et apud Bactros in regionibus Indorum immensæ multitudines Bragmanorum, qui et ipsi ex traditione majorum, moribus legibusque concordibus, neque homicidium neque adulterium committunt, neque simulacra colunt neque animantia edere in usu habent, nunquam inebriantur, nunquam malitiose aliquid gerunt, sed deum semper timent; et quidem hæc illi, cum cæteri Indorum et homicidia et adulteria committant, et simulacra colant, et inebrientur, atque alia

And in the same Clime of India there are men that by custom eat the flesh of men in the same manner as the rest of the nations eat the flesh of animals. But the evil stars have not forced the Brahmins to do evil and abominable things; nor have the good stars persuaded the rest of the Hindoos to abstain from evil things; nor have those stars which are well arranged in the places which it is proper for them, and in the signs of Zodiac which relate to humanity, persuaded those who eat the flesh of men to abstain from using this abominable and odious food.

"*Laws of the Persians.* And, again, the Persians have made laws for themselves that they may take for wives their sisters, and their daughters, and their daughters' daughters; and there are some that go further, and take even their mothers. Of these same Persians some have been scattered, and are in Media and the country of Parthia, and in Egypt, and in

---

δὲ ἐν τῷ αὐτῷ κλίματι τῆς Ἰνδίας φυλή τις Ἰνδῶν, οἵτινες τοὺς ἐμπίπτοντας ξένους ἀγρεύοντες καὶ τούτους θύοντες ἐσθίουσι· καὶ οὔτε οἱ ἀγαθοποιοὶ τῶν ἄστρων κεκωλύκασι τούτους μὴ μιαιφονεῖν καὶ μὴ ἀθεμιτογαμεῖν, οὔτε οἱ κακοποιοὶ ἠνάγκασαν τοὺς Βραχμᾶνας κακουργεῖν.

Παρὰ Πέρσαις νόμος ἦν, γαμεῖν τὰς θυγατέρας καὶ τὰς ἀδελφὰς καὶ τὰς μητέρας· καὶ οὐ μόνον ἐν τῇ χώρᾳ ἐκείνῃ καὶ ἐν ἐκείνῳ τῷ κλίματι τούτους τοὺς ἀνοσίους γάμους οἱ Πέρσαι ἐποίησαν, ἀλλὰ καὶ ὅσοι αὐτῶν τῆς Περσίδος ἐξεδήμησαν, οἵτινες καλοῦνται Μαγουσαῖοι, τὴν αὐτὴν ἀθεμιστίαν διαπράττονται, παραδιδόντες τοὺς αὐτοὺς νόμους καὶ τὰ ἔθη τοῖς τέκνοις κατὰ διαδοχήν. Ἐξ ὧν εἰσὶ μέχρι νῦν πολλοὶ ἐν Μηδίᾳ, καὶ ἐν Αἰγύπτῳ, καὶ ἐν Φρυγίᾳ, καὶ ἐν Γαλατίᾳ. Καὶ οὐ δήπου Κύπρις ἐν ὀρίοις καὶ οἴκοις Κρόνου, σὺν Κρόνῳ ἐφομαρτοῦντος τοῦ Ἄρεος ἐν ταῖς τῶν πάντων γενέσεσιν εὑρίσκετο.

Παρὰ Γήλοις νόμος ἐστὶ, τὰς γυναῖκας γεωργεῖν, καὶ οἰκοδομεῖν καὶ πάντα τὰ ἐργατικὰ πράσσειν, καὶ κοινωνεῖν οἷς ἂν βούλωνται, καὶ μὴ ἐγκαλεῖσθαι ὑπὸ τῶν ἀνδρῶν, μήτε καλεῖσθαί τινα μοιχαλίδα, τῷ πάσας ἐργατικὰς εἶναι, καὶ πᾶσι κοινωνεῖν, μάλιστα δὲ τοῖς ξένοις. Καὶ οὔτε μυρίζονται Γήλισσαι γυναῖκες, οὐχ ἱμάτια βαπτὰ φοροῦσιν, ἀνυπόδητοι δέ εἰσι πᾶσαι, καίτοι τῶν

Phrygia, and they are called Magi; and in all countries and Climes in which they are, they govern themselves by this law which was established for their fathers; but we cannot say that for all the Magi and the rest of the Persians, Venus was placed with the Moon, and with Saturn in the mansion of Saturn in his portions, while Mars witnessed them. And there are many places in the kingdom of the Parthians where men kill their wives, and their brethren, and their children, and incur no vengeance; while among the Romans and the Greeks, whoso killeth one of these incurreth capital punishment, the greatest of vengeance.

"*Laws of the Geli.* Among the Geli the women sow and reap, and build, and perform all the things of labourers, and do not wear dresses of colours: nor do they put on shoes, nor use sweet ointments; neither does any one blame them when they commit adultery with strangers, or when they have connexion

---

hujusmodi flagitia exerceant. Sed et in ipsius Indiæ nihilominus occiduis partibus regio quædam est, ubi hospites cum inciderint, capti immolantur et comeduntur: et neque bonæ stellæ vetuerunt eos ab hujusmodi flagitiis et ab exsecrandis cibis, neque malignæ stellæ compulerunt Bragmanas, ut aliquid agerent mali.

Est rursus mos apud Persas, matres accipere in conjugium et sorores et filias, et sub illo omni axe incesta Persæ ineunt matrimonia. Ac ne forte liceat his qui mathesim sequuntur uti illo perfugio quo dicunt, certas quasdam esse plagas cœli, quibus propria quædam habere conceditur, ex ipsa Persarum gente aliquanti ad peregrina profecti sunt, qui Magusæi appellantur, ex quibus usque in hodiernum sunt alii in Media, alii in Parthia, sed et in Ægypto nonnulli, plures autem in Galatia et Phrygia, qui omnes incestæ hujus traditionis formam indeclinabilem servant, ac posteris custodiendam transmittunt etiam cum plagam cœli mutaverint: nec tamen eos Venus cum Luna in finibus et domibus Saturni, cum Saturno adtestante etiam Marte, compulit habere inter cæteros Genesim.

Apud Gelos quoque mos est, ut mulieres agricolentur, ædificent, et omne opus virile perficiant, sed et misceri quibus volunt licet, nec incusantur a viris aut adulteræ appellantur, passim enim concubitus

with the slaves of their houses; but their husbands, the Geli, put on garments of colours, and ornament themselves with geld and jewels, and anoint themselves with sweet unguents; nor is it on account of effeminacy they conduct themselves so, but on account of a law which is established among them; and all the men are lovers of hunting, and makers of war: but we cannot say that, for all the women of the Geli, Venus was placed in Capricorn, or in Aquarius, in a place of ill-luck; nor for all the Geli is it possible for us to say that Mars and Venus were placed in Aries, where it is written that vigorous and lascivious men are born.

Γήλων ἀνδρῶν κοσμουμένων ἐν φορήμασι μαλακοῖς καὶ ἐν διαφόροις χρώμασι, καὶ χρυσοφορούντων, καὶ μυριζομένων· καὶ οὐ κατά τινα ἄλλην μαλακίαν, εἰσὶ γὰρ ἀνδρεῖοι, καὶ πολεμικώτατοι, καὶ κυνηγετικώτατοι. Καὶ οὐ πᾶσαι αἱ τῶν Γήλων γυναῖκες ἔλαχον ἐν Αἰγοκέρωτι ἢ ἐν Ὑδρηχόῳ κακοδαιμονοῦσαν τὴν Κύπριν· οὔθ' οἱ ἄνδρες αὐτῶν πάντες ἔχουσιν ἐν Κριῷ σὺν Ἄρει τὴν Παφίην, ἔνθα τοὺς ἀνδρείους καὶ σπατάλους οἱ Χαλδαΐζοντες λέγουσι.

Παρὰ Βάκτροις αἱ γυναῖκες παντὶ κόσμῳ διαφέροντι καὶ παντὶ μύρῳ χρῶνται, ὑπηρετούμεναι ὑπὸ παιδίσκων καὶ νεανίσκων μᾶλλον ἢ οἱ ἄνδρες· προερχόμεναι μετὰ πολλῆς φαντασίας ἔφιπποι, κοσμοῦσαι πολλῷ χρυσῷ καὶ λίθοις βαρυτίμοις τοὺς ἵππους. Καὶ οὐ σωφρονοῦσιν, ἀλλ' ἀδιαφόρως κοινωνοῦσι τοῖς δούλοις καὶ τοῖς ξένοις, ἄδειαν ἔχουσαι τοιαύτην, καὶ ὑπὸ τῶν ἀνδρῶν μὴ ἐγκαλούμεναι, σχεδὸν κυριεύουσιν αὐτῶν. Καὶ οὐ πάντως ἐν πάσῃ γενέσει τῶν ἐν Βακτρίᾳ γυναικῶν μεσουρανεῖ μετὰ Διὸς καὶ Ἄρεος ἐν ἰδίοις ὅροις ἡ φιλόγελως Ἀφροδίτη.

Ἐν δὲ τῇ Ἀραβίᾳ, καὶ τῇ Ὀσροηνῇ, οὐ μόνον αἱ μοιχαλίδες φονεύονται, ἀλλὰ καὶ αἱ ὑποπτευόμεναι οὐκ ἀφίενται ἀτιμώρητοι.

Παρὰ Πάρθοις καὶ Ἀρμενίοις οἱ φονεῖς ἀναιροῦνται, ποτὲ μὲν ὑπὸ τῶν δικαστῶν, ποτὲ δὲ ὑπὸ τῶν καθ' αἷμα τῶν φονευθέντων. Καὶ ἐάν τις φονεύσῃ γυναῖκα αὐτοῦ, ἢ ἀδελφὸν ἄτεκνον, ἢ ἀδελφὴν ἄγαμον, ἢ υἱὸν, ἢ θυγατέρα, οὐκ ἐγκαλεῖται ὑπό τινος, νόμου τοιούτου ὑπάρχοντος ἐν ταῖς χωραις ἐκείναις· παρ' Ἕλλησι δὲ καὶ Ῥωμαίοις μείζονι τιμωρίᾳ ὑποβάλλονται οἱ τῶν οἰκείων καὶ συγγενῶν φονευταί.

"*The Laws of the Bactrians.* Amongst the Bactrians, which are called Cashani, the women adorn themselves with the goodly raiment of the men, and with much gold and goodly jewels; and their male and female slaves minister to them more than to their husbands; and they ride horses; and some adorn themselves with vestments of gold and with precious stones. And these women do not observe chastity, but have connexion with their slaves, and with strangers which come to that country, and their husbands do not blame them; and they have no fear, because the Cashani esteem their wives as mistresses; but we cannot say that, for all the Bactrian women, Venus is placed, and Mars, and Jupiter, in the mansion of Mars in the midst of the heavens, where women that are rich, and adulterers, and keep under their husbands in every thing, are born.

"*The Laws of the Racami, and of the Edesseans, and the Arabians.* Amongst the Racami, and the Edesseans, and the Arabians, not only is she that committeth adultery put to death, but she also, that has the name of adultery against her, has capital punishment.

---

miscent et præcipue cum hospitibus, unguenta nesciunt, non induuntur veste fucata, non calceis; e contra viri Gelonum ornantur, pectuntur, indumentis mollibus et variis induuntur, auro compositi unguentisque delibuti, et hæc non pro dissolutione virium, sunt enim bellicosissimi et venatores acerrimi: nec tamen universæ Gelonum mulieres, in Capræcornu aut Aquario cacodæmonem Venerem nascentes habuere, neque viri eorum in Ariete cum Marte Venerem positam, per quod schema effeminatos et dissolutos nasci adserit viros Chaldaica disciplina.

Porro vero in Susis mulieres unguentis et quidem optimis utuntur, ornamentis comtæ ex lapidibus preciosis, ministeriis quoque ancillarum fultæ procedunt multo majore ambitione quam viri, nec tamen pudicitiam colunt, sed indifferens eis cum quibuscunque voluerint usus est et servis et hospitibus, tali licentia a viris permissa; et non solum non culpantur pro hoc, sed et dominantur in viros. Nec tamen omnium Genesis mulierum Susidarum in medietate cœli cum Jove et Marte Venerem in Jovis domibus habent.

"*The Laws in Hatra.* There is a law established in Hatra that whosoever committeth the small crime of a theft even of little value should be stoned. Amongst the Cashani, whoso committed such a theft as this, they spit in his face. Amongst the Romans, whoso committeth a little theft is scourged and dismissed. On the other side the Euphrates, and towards the East, he who is reviled either as a thief or as a murderer, does not feel very angry: but if a man be reviled as an arsenocœte, he then avenges himself even to the putting to death.

"*Laws of* (16) * * boys * and are not * * Again, in all the country of the East, those who have been insulted, and are known, their fathers and their brothers kill them, and oftentimes they do not even make known their graves.

"*Laws of the Orientals.* But in the north, and in the country of the Germans, and those that are near to them, such boys among them as are handsome become as wives to the men, and they

---

Ἐν Ἄτροις ὁ κλέπτων τι ὀβολοῦ ἄξιον λιθάζεται· παρὰ Βάκτροις ὁ ὀλίγα κλέπτων ἐμπτύεται, παρὰ Ῥωμαίοις πληγαῖς αἰκίζεται· τοιοῦτοι γὰρ οἱ νόμοι. Ἀπὸ Εὐφράτου ποταμοῦ, καὶ μέχρι τοῦ Ὠκεανοῦ, ὡς ἐπὶ ἀνατολὰς, ὁ λοιδορούμενος ὡς φονεὺς, ἢ ὡς κλέπτης, οὐ πάνυ ἀγανακτεῖ· ὁ δὲ ὡς ἀρσενοκοίτης λοιδορούμενος, ἑαυτὸν ἐκδικεῖ μέχρι καὶ φόνου.

Παρ' Ἕλλησι δὲ καὶ οἱ σοφοὶ ἐρωμένους ἔχοντες οὐ ψέγονται. Ἐν τῇ αὐτῇ ἀνατολῇ ὑβριζόμενοι, ἐὰν γνωσθῶσιν, ὑπὸ ἀδελφῶν, ἢ πατέρων καὶ συγγενῶν φονεύονται, καὶ ταφῆς προδήλου οὐκ ἀξιοῦνται.

Παρὰ δὲ Γάλλοις οἱ νέοι γαμοῦνται μετὰ παῤῥησίας, οὐ ψόγον τοῦτο ἡγούμενοι διὰ τὸν παρ' αὐτοῖς νόμον. Καὶ οὐ δυνατόν ἐστι πάντας τοὺς ἐν Γαλλίᾳ οὕτως ἀθέως ὑβριζομένους λαχεῖν ἐν ταῖς γενέσεσι Φωσφόρον μεθ' Ἑρμοῦ, ἐν οἴκοις Κρόνου καὶ ὁρίοις Ἄρεος δύνοντα.

Ἐν Βρεττανίᾳ πολλοὶ ἄνδρες μίαν γυναῖκα ἔχουσιν· ἐν δὲ τῇ Παρθίᾳ, πολλαὶ γυναῖκες ἕνα ἄνδρα, καὶ πᾶσαι σωφρονοῦσι πειθόμεναι αὐτῷ κατὰ τὸν νόμον.

Αἱ δὲ Ἀμαζόνες πᾶσαι ἄνδρας οὐκ ἔχουσιν, ἀλλ' ὡς τὰ ἄλογα ζῷα, ἅπαξ τοῦ ἔτους περὶ τὴν ἐαρινὴν ἰσημερίαν ὑπερβαίνουσαι τοὺς ἰδίους ὅρους κοινωνοῦσι τοῖς πλησιοχώροις, ἑορτήν τινα ταύτην

have also marriage-feasts; and this is not considered by them as a disgrace, nor as a reproach, on account of a law which they have: but it is not possible that all those that are in Gallia, who are disgraced by this disgrace, should have at their nativity Mercury placed for them with Venus, in the mansion of Saturn, and in the limits of Mars, and in the signs of the Zodiac at the west. For respecting those men who have their nativity thus, it is written that they are disgraced as women.

"*Laws of the Britons.* Amongst the Britons many men take one wife.

"*Laws of the Parthians.* And amongst the Parthians one man takes many wives, and all of these are obedient to his command in chastity, on account of a law which is established there in the country.

"*Laws of the Amazons.* As to the Amazons, all of them, the entire nation, have no husbands, but, like beasts, once in the year, at the season of spring, they go out from their coasts, and pass the river, and when they are over they make a great festival on the mountain, and the men from those quarters come, and abide with them fourteen days, and have intercourse with them, and they become pregnant by them, and then pass again to their own country; and at the time of birth such as are males, they expose, and bring up the

---

In ulterioribus Orientis partibus, si puer muliebri se substernat injuriæ, cum agnitum fuerit, a fratribus aut parentibus vel quibuslibet proximis interficitur, nec sepultura donatur.

Et rursus apud Gallos lex prisca constituit nuptum tradi publice pueros, nec opprobrium ex hoc aliquod duci; et numquid possibile est, ut omnes qui tam turpiter succumbunt apud Gallos, Luciferum cum Mercurio in domibus Saturni et finibus Martis habuerint?

In Britanniæ partibus plures viri unam habent uxorem, in Parthia multæ mulieres unum habent virum, et utraque orbis pars moribus suis atque institutis obsequitur.

Amazones omnes non habent viros, sed sicut animalia semel in anno circa vernale æquinoctium proprios egressæ terminos, finitimæ gentis viris miscentur, solennitatem quandam per hoc observantes, ex quibus cum conceperint redeunt, et si marem pepererint abjiciunt, feminas

females: and it is a known thing, that according as Nature ordains, because they all become pregnant in one month, they also are delivered in one month, a little more and a little less; and as we have heard, all of them are vigorous and warlike: but not one of the stars is able to help all those males, which are born, from being exposed."

"*Book of the Chaldeans.* It is written in the Book of the Chaldeans, that whenever Mercury is placed with Venus in the mansion of Mercury, it produceth painters and sculptors, and money-changers; but when they are in the mansion of Venus, they produce perfumers, and dancers, and singers, and poets. And in all the country of the Tayites and of the Saracens,[17] and in Upper Lybia, and amongst the Mauritanians, and in the country of the Nomades, which is at the mouth of the ocean, and in outer Germania, and in Upper Sarmatia, and in Hispania, and in all

---

ἡγουμένοις· ἐξ ὧν συλλαμβάνουσαι ὑποστρέφουσι, καὶ ἀναγκαίως ἐν ἑνὶ καιρῷ ἀποκυΐσκουσι κατὰ τὸν τῆς φύσεως νόμον, καὶ τοὺς μὲν γεννωμένους ἄρρενας ῥίπτουσι, τὰς δὲ θηλείας ἀνατρέφουσι· πολεμικαί τέ εἰσι, καὶ γυμνασίων προνοούμεναι.

Ἑρμῆς μετὰ Ἀφροδίτης ἐν οἴκοις Ἑρμοῦ ποιεῖ πλάστας, καὶ ζωγράφους, καὶ τραπεζίτας· ἐν οἴκοις δὲ Ἀφροδίτης μυρεψοὺς, ἢ φωνάσκους καὶ ὑποκριτὰς ποιημάτων. Καὶ παρὰ Ταϊνοῖς καὶ Σαρακηνοῖς, καὶ ἐν τῇ ἀνωτέρᾳ Λιβύῃ, καὶ παρὰ Μαύροις, καὶ παρὰ τοῖς παρὰ τὸ στόμα τοῦ Ὠκεανοῦ Νομάσι, καὶ ἐν τῇ ἐξωτέρᾳ Γερμανίᾳ, καὶ ἐν τῇ ἀνωτέρᾳ Σαρματίᾳ, καὶ ἐν τῇ Σκυθίᾳ, καὶ ἐν πᾶσι τοῖς ἐξ Ἀρκτικῶν μερῶν τοῦ Πόντου ἔθνεσι, καὶ ὅλῃ τῇ Ἀλανίᾳ, καὶ Ἀλβανίᾳ, καὶ Ὠτηνῇ καὶ Σαυνίᾳ, καὶ ἐν Χρυσῇ, οὐκ ἔστιν ἰδεῖν οὐ τραπεζίτην, οὐ πλάστην, οὐ ζωγράφον, οὐκ ἀρχιτέκτονα, οὐ γεωμέτρην, οὐ φώνασκον, οὐχ ὑποκριτὴν ποιημάτων, ἀλλ' ἐστέρηται ὁ τῆς τοῦ Ἑρμοῦ καὶ τῆς Ἀφροδίτης ἐνεργείας τρόπος ἐν ὅλῳ τῷ κύκλῳ τούτῳ τῆς οἰκουμένης. Οἱ Μῆδοι πάντες τοῖς μετὰ σπουδῆς τρεφομένοις κυσὶ τοὺς νεκροὺς ἔτι ἐμπνέοντας παραβάλλουσι· καὶ οὐ πάντες σὺν τῇ Μήνῃ τὸν Ἄρεα ἐφ' ἡμερινῆς γενέσεως ἐν Καρκίνῳ ὑπὸ γῆν ἔχουσιν. Ἰνδοὶ τοὺς νεκροὺς καίουσι, μεθ' ὧν συγκαίουσιν ἑκούσας τὰς γυναῖκας· καὶ οὐ δήπου πᾶσαι αἱ καίομεναι ζῶσαι Ἰνδῶν γυναῖκες ἔχουσιν ὑπὸ γῆν ἐπὶ νυκτερινῆς γενέσεως

the countries which are to the north of Pontus, and in all the country of the Alanians, and amongst the Albanians, and amongst the Zazi, and in Brusa which is beyond the Duro, one seeth not either sculptors, nor painters, nor perfumers, nor money-changers, nor poets. But this decree of Mercury and Venus is inhibited from the circumference of the whole world. In the whole of Media, all men when they die, even while life is still remaining in them, are cast to the dogs, and the dogs eat the dead of the whole of Media; but we cannot say that all the Medians are born while the Moon is placed for them with Mars in Cancer during the day below the Earth: for thus it is written that those whom the dogs eat are born. The Hindoos, all of them when they die are burnt with fire, and many of their wives are burnt with them alive; but we cannot say, that all those women of the Hindoos which are burnt had at their nativity Mars and the Sun placed in Leo in the night below the Earth, as those men are born which are burnt with fire. All the Germans

---

nutriunt. Cumque unius temporis sit omnium partus, absurdum est, ut in maribus quidem putetur Mars cum Saturno in tempore æquis esse portionibus, in feminarum vero Genesi nunquam.

Sed neque Mercurium cum Venere habuisse in domibus propriis positum, ut vel pictores ibi vel sculptores vel trapezitas efficiat, aut in domibus Veneris, ut unguentarios vel vocales vel poetas producat. Apud Sarracenos et superiores Libes et Mauros et circa ora maris Oceani habitantes, sed et in extremis Germaniæ partibus et apud Sarmatas et Scythas atque omnes quæ sub axe septentrionis jacent Pontici littoris gentes, et in Chrysea insula, nunquam invenitur trapezita, nec sculptor, aut pictor, aut architectus, aut geometres, aut tragœdus, aut poeta; ergo deficit apud eos Mercurii Venerisque constellatio. Ex omni orbe terrarum Medi tantummodo summa observantia adhuc spirantes homines canibus devorandos abjiciunt, et non ob hoc Martem cum Luna per diurnam Genesim in Cancro positos habent. Indi mortuos suos incendunt, cum quibus et uxores defunctorum sponte se offerentes exuruntur. Sed non ideo omnes quæ vivæ incenduntur Indorum mulieres, in nocturna Genesi sub terra habent Solem cum Marte

die by suffocation, except those which are killed in battle; and it is not possible that at the nativity of all the Germans the Moon and Hora should have been placed between Mars and Saturn. But, in all places, every day and at all hours, men are born in nativities which are distinct one from the other, and the laws of men overcome the Decree, and they govern themselves according to their customs; and Fortune does not compel the Seres to kill at all when they do not wish; nor the Brahmins to eat flesh; nor restrain the Persians from marrying their daughters and their sisters; nor the Hindoos from being burnt; nor the Medians from being devoured by dogs; nor the Parthians from taking many wives; nor the Britons from many men taking one wife; nor the

---

σὺν Ἄρει τὸν Ἥλιον ἐν Λέοντι ὁρίοις Ἄρεος. Γερμανῶν οἱ πλεῖστοι ἀγχονιμαίῳ μόρῳ ἀποθνήσκουσι, καὶ οὐ πάντως τὸ πλῆθος τῶν Γερμανῶν τὴν σελήνην καὶ τὴν ὥραν μεσολαβουμένας ὑπὸ Κρόνου καὶ Ἄρεος ἔχει. Παντὶ ἔθνει, καὶ πάσῃ ἡμέρᾳ καὶ παντὶ τόπῳ τῆς γενέσεως γεννῶνται ἄνθρωποι· κρατεῖ δὲ ἐν ἑκάστῃ μοίρᾳ τῶν ἀνθρώπων νόμος καὶ ἔθος διὰ τὸ αὐτεξούσιον τοῦ ἀνθρώπου· καὶ οὐκ ἀναγκάζει ἡ γένεσις τοὺς Σῆρας μὴ θέλοντας φονεύειν, ἢ τοὺς Βραχμᾶνας κρεοφαγεῖν, ἢ τοὺς Πέρσας ἀθεμίτως μὴ γαμεῖν, ἢ τοὺς Ἰνδοὺς μὴ καίεσθαι, ἢ τοὺς Μήδους μὴ ἐσθίεσθαι ὑπὸ κυνῶν, ἢ τοὺς Πάρθους μὴ πολυγαμεῖν, ἢ τὰς ἐν τῇ Μεσοποταμίᾳ γυναῖκας μὴ σωφρονεῖν, ἢ τοὺς Ἕλληνας μὴ γυμνάζεσθαι γυμνοῖς τοῖς σώμασιν, ἢ τοὺς Ῥωμαίους μὴ κρατεῖν, ἢ τοὺς Γάλλους μὴ γαμεῖσθαι, ἢ τὰ ἄλλα βάρβαρα ἔθνη ταῖς ὑπὸ τῶν Ἑλλήνων λεγομέναις Μούσαις κοινωνεῖν· ἀλλ', ὡς προεῖπον, ἕκαστον ἔθνος καὶ ἕκαστος τῶν ἀνθρώπων χρῆται τῇ ἑαυτοῦ ἐλευθερίᾳ, ὡς βούλεται καὶ ὅτε βούλεται, καὶ δουλεύει τῇ γενέσει καὶ τῇ φύσει δι' ἣν περίκειται σάρκα, πῇ μὲν ὡς βούλεται, πῇ δὲ ὡς μὴ βούλεται. Πανταχῇ γὰρ καὶ ἐν παντὶ ἔθνει εἰσὶ πλούσιοι καὶ πένητες, καὶ ἄρχοντες καὶ ἀρχόμενοι, καὶ ἐρρωμένοι καὶ νοσοῦντες, ἕκαστος κατὰ τοὺς τῆς γενέσεως αὐτοῦ κλήρους.

Ταῦτα, ὦ Βαρδησάνη, ἄκρως ἡμᾶς πέπεικε, φημὶ αὐτῷ. Οἱ δὲ ἀστρονόμοι φασὶ τὴν γῆν ταύτην μεμερίσθαι εἰς ἑπτὰ κλίματα, καὶ ἄρχειν ἑκάστου κλίματος ἕνα τῶν ἑπτὰ ἀστέρων· καὶ

Edesseans from being chaste; nor the Greeks from practising gymnastics * * *; nor the Romans from always seizing upon countries; nor the Gauls from marrying one for another; nor *constrain* the Amazons to bring up the males; neither does the Nativity compel any at the circumference of the world to use[18] the art of the Muses; but as I have said, in every country, and in every nation, all men use the Free-will of their Nature as they wish, and do service to Fortune and to Nature, on account of the body with which they are clad, at one time as they wish, at another as they do not wish; for in every country and in every nation there are rich and poor, and rulers and subjects, and healthy and sick, each of them, according as Fortune and Nativity has reached him.

I say to him, "Thou has convinced us of these things, Father Bardesan, and we know that they are true. But thou art aware that the Chaldeans say, that the Earth is divided into seven portions, which are called Climes; and over these same portions those Seven *Stars* have authority, each one over one of them; and in

---

in partibus Martis. Germanorum plurimi laqueo vitam finiunt, nec idcirco omnes Lunam cum Hora, Saturno et Marte circumcinctas habent. Sed non in omni gente, et in omni die per omnem diversitatem Genesis nascuntur homines? Ex quibus omnibus apparet, quia metus legum in unaquaque regione dominatur, et arbitrii libertas quæ est hominibus insita per spiritum, obtemperat legibus, nec cogere potest Genesis aut Seres homicidium committere, aut Bragmanos carnibus vesci, aut Persas incesta vitare, vel Indos non exuri, aut Medos non a canibus devorari, Parthos non habere plures uxores, aut mulieres Mesopotamiæ non servare pudicitiam, Græcos non exerceri palæstris, Gallorum pueros non pati muliebria, vel gentes barbaras Græcorum studiis institui, sed ut diximus, unaquæque gens suis legibus utitur pro libertatis arbitrio, et decreta Genesis legum severitate depellit.

Sed dicet aliquis eorum qui in disciplina mathesis eruditi sunt, Genesim in septem partes dirimi, quæ illi climata appellant, dominari vero unicuique climati unam ex septem stellis, et istas quas exposuimus diversas leges non ab hominibus positas, sed ab istis principibus

each one of those same places the will of its Power prevails; and this is called Law."

He said to me, "Know first, my son Phillip, that for the purpose of deceit the Chaldeans have invented this saying: For although the earth be divided into seven portions, nevertheless, in each one of the same portions there are found many laws which differ one from the other. For there are not found in the world seven laws according to the number of the Seven Stars; nor twelve according to the number of the Signs of the Zodiac; nor also thirty-six according to the number of the Decani: but there are many laws in each kingdom, and in each country, and in each circuit, and in every habitation, which are different from their neighbours. For ye remember what I said to you, that in one Clime of the Hindoos there are men that do not eat the flesh of animals, and there are others that eat the

---

τοὺς διαφόρους νόμους μὴ τοὺς ἀνθρώπους τεθεικέναι ἑαυτοῖς, ἀλλ' ἑκάστου ἄρχοντος πλεονάζειν τὸ θέλημα ἐν τῇ ἰδιᾳ χώρᾳ, ὃν νόμον νενομίκασιν οἱ κρατούμενοι.

Ἀπεκρίνατο. Οὐκ ἀληθὴς ἡ ἀπόκρισις αὕτη, ὦ Φίλιππε. Εἰ γὰρ καὶ διῄρηται ἡ οἰκουμένη εἰς μέρη ἑπτὰ, ἀλλ' οὖν γε ἐν μιᾷ μερίδι εὑρίσκομεν πολλὰς διαφορὰς νόμων. Οὐδὲ γὰρ ἑπτὰ νόμοι εἰσὶ κατὰ τοὺς ἑπτὰ ἀστέρας, οὐδὲ δώδεκα κατὰ τὰ ζῴδια, οὐδὲ τριακονταέξ κατὰ τοὺς δεκανούς, ἀλλὰ μυρίοι. Μνημονεύειν τε ὀφείλετε ὧν προεῖπον, ὅτι καὶ ἐν ἑνὶ κλίματι καὶ ἐν μιᾷ χώρᾳ τῶν Ἰνδῶν εἰσιν ἀνθρωποφάγοι Ἰνδοὶ, καί εἰσιν οἱ ἐμψύχων ἀπεχόμενοι, καὶ ὅτι οἱ Μαγουσαῖοι οὐκ ἐν Περσίδι μόνῃ τὰς θυγατέρας γαμοῦσιν, ἀλλὰ καὶ ἐν παντὶ ἔθνει, ὅπου ἂν οἰκήσωσι, τοὺς τῶν προγόνων φυλάσσοντες νόμους καὶ τῶν μυστηρίων αὐτῶν τὰς τελετάς. Ἀλλὰ καὶ πολλὰ βάρβαρα ἔθνη κατελέξαμεν, τά τε ὄντα ἐν μεσημβρίᾳ, καὶ δύσει, καὶ ἀνατολῇ, καὶ ἄρκτῳ, τουτέστιν ἐν διαφόροις κλίμασι, μὴ μετέχοντα Ἑρμαϊκῆς ἐπιστήμης. Πόσοι, νομίζετε, σοφοὶ ἄνδρες παρήγαγον τοὺς κακῶς κειμένους νόμους; Πόσοι δὲ νόμοι ὑπὸ τῆς ἀπορίας κατελύθησαν; Πόσοι βασιλεῖς κρατήσαντες ἐθνῶν, παρήγαγον τοὺς πρὸ αὐτῶν νόμους, καὶ ἔθεντο τοὺς ἰδίους; Καὶ οὐδεὶς τῶν ἀστέρων ἀπώλεσε τὸ ἴδιον κλίμα.

flesh of men. And again, I told you respecting the Persians and the Magi, that it was not in the Clime of Persia only they have taken for wives their daughters and their sisters, but in every country to which they have gone, they have used the law of their fathers, and observed the mysteries of what they delivered to them. And again, remember that there are many people I told you, which surround all the world, that are not in one Clime, but in all the winds, and in all the Climes; and they have not the art which Mercury and Venus give when they are in configuration one with the other. And if the laws pertained to the Climes this could not be; but it is known, because those men are distant from the intercourse of men they are many in the manners of their living.[19] How many wise men, think ye, have abrogated from their own countries those laws which seemed to them not to be well made? And how many laws are there which have been broken on account of necessity? And how many kings are there, who, having taken those countries which did not belong to them, have abrogated the laws of their establishing, and instituted such laws as they desired?

---

secundum uniuscujusque voluntatem; et hoc quod stellæ visum est, legem ab hominibus observatam.

Ad hæc ergo respondebimus, quod primo quidem non est in septem partes orbis terræ divisus, tum deinde et si ita esset, in una parte et in una regione invenimus multas differentias legum, et ideo neque septem sunt secundum numerum Stellarum, neque duodecim secundum numerum Signorum, neque triginta et sex secundum numerum Decanorum, sed sunt innumeræ. Meminisse autem debemus eorum quæ supra enumerata sunt, quod in una Indiæ regione sunt et qui hominum carnibus vescantur, et sunt qui etiam a pecudibus vel avibus omnibusque animantibus abstineant, et quia Magusæi non solum in Perside matres ac filias accipiunt in matrimonium, sed et in omni gente ubicunque habitaverint, malorum suorum incesta instituta custodiunt. Tum præterea et innumeras gentes memoravimus, quæ penitus studia nesciunt literarum. Sed et aliquanti sapientes viri ipsas leges in nonnullis commutaverunt locis, aliæ vero etiam sponte pro sui vel impossibilitate vel inhonestate derelictæ sunt. Certe quod in promptu est noscere, quanti imperatores

And whenever these things took place, no one of the Stars was able to preserve the law. But this is at hand for you to see; because but as yesterday the Romans took Arabia, and abrogated all their ancient laws; and more especially that circumcision with which they circumcised. For he that has the power in himself obeyeth such law as is ordained for him by another, who also is possessed of the power of himself. But I will tell you what may avail more than any thing to persuade the foolish, and those lacking of faith. All the Jews, who have received the law at the hand of Moses, circumcise their male children on the eighth day, and do not wait for the coming of the Stars; neither do they respect the law of the country; nor does the Star, which has authority in the Clime, govern them by force; but whether they be in Edom, or in Arabia, or in Greece, or in Persia, or in the North, or in the South, they fulfil this law which was established for them by their fathers; and it is known that this which they do is not from Nativity, for it is not possible that Mars should rise for all the Jews on the eighth day when they are circumcised, so that steel should pass over them, and their blood be shed. And

---

Χθὲς οἱ Ῥωμαῖοι τῆς Ἀραβίας κρατήσαντες τοὺς τῶν βαρβάρων νόμους ἤλλαξαν· ἕπεται γὰρ τὸ αὐτεξούσιον τῷ αὐτεξουσίῳ. Τὸ δὲ δυνάμενον πεῖσαι καὶ τοὺς ἀπίστους ἐκθήσομαι ὑμῖν. Ἰουδαῖοι πάντες οἱ διὰ Μωσέως δεξάμενοι νόμον τοὺς γεννωμένους ἄῤῥενας παῖδας ἐν τῇ ὀγδόῃ ἡμέρᾳ αἱμάσσουσι περιτέμνοντες, οὐκ ἀστέρος παρουσίαν ἀναμένοντες, οὐ κλίματος ἐξουσίαν ἐκτρεπόμενοι, οὐχ ὑπὸ νόμου ἀλλοτρίας χώρας ἀγόμενοι· ἀλλ' εἴτε ἐν Συρίᾳ τυγχάνουσιν, εἴτε ἐν Γαλλίᾳ, εἴτε ἐν Ἰταλίᾳ, εἴτε ἐν Ἑλλάδι, ἢ ἐν Παρθίᾳ ἢ ὅπου ἂν ὦσι, τοῦτο ποιοῦσιν. Ὅπερ οὐκ ἔστι κατὰ γένεσιν, οὐ γὰρ δύνανται πάντες, Ἰουδαῖοι μίαν γένεσιν ἔχειν. Ἀλλὰ καὶ δι' ἡμερῶν ἑπτὰ πάντες ὅπου ἂν ὦσιν, ἀργοῦσιν ἐκ παντὸς ἔργου, καὶ οὔτε ὁδεύουσιν, οὔτε πυρὶ χρῶνται· οὔτε ἀναγκάζει ἡ γένεσις Ἰουδαῖον, οὐ κτίσαι οἶκον, οὐ καταλῦσαι, οὐκ ἐργάσασθαι, οὐ πωλῆσαι, οὐκ ἀγοράσαι ταῖς ἡμέραις τοῦ σαββάτου, καὶ τοι ἐν τῇ αὐτῇ ἡμέρᾳ γεννώντων Ἰουδαίων καὶ γεννωμένων, καὶ νοσούντων καὶ ἀποθνησκόντων. Ταῦτα γὰρ οὐκ ἔτι ἐστὶ τοῦ αὐτεξουσίου. Ἐν τῇ Συρίᾳ

all of them, wherever they are, abstain from worshipping idols; and one day in seven they and their children abstain from all work, and from all building and from all travelling, and from buying and selling; neither do they kill an animal on the sabbath-day, nor kindle fire, nor judge a cause; and there is not found amongst them a man whom Fortune commands that on the Sabbath day he should either go to law and gain his cause, or go to law and lose it, or should pull down or build up, or do any one of those things which all such men as have not received this law do. They have also other things, in which they are not governed like the rest of mankind, while on this same day they both beget, and are born, and fall sick, and die, for these things are not[20] in the power of man. In Syria and in Edessa men used to cut off their foreskins to Tharatha: but when Abgar the king was converted

---

gentium quas vicerant leges et instituta mutarunt, et suis eas legibus subjecerunt. Quod evidenter a Romanis factum docetur, qui omnem pæne orbem omnesque nationes propriis primo et variis legibus institutisque viventes, in Romanorum ius et civilia scita verterunt. Superest ergo ut et stellæ gentium, quæ a Romanis victæ sunt, climata sua partesque perdiderint. Addam adhuc rem, quæ possit etiam valde incredulis satisfacere. Judæi omnes qui sub lege Moysi vivunt, filios suos octava die absque ulla dilatione circumcidunt, et infantis teneri sanguinem fundunt; a sæculo autem nullus ex gentibus hoc die octava perpessus est, et e contra Judæorum nullus omisit. Quomodo ergo in hoc ratio Genesis stabit? cum per cunctas orbis terræ partes omnes Judæi admixti gentibus vivant, et octava ferrum perferant die unius in membri loco, et nemo gentilium, sed ipsi soli ut dixi, hoc faciunt, non stella cogente nec perfusione sanguinis perurgente, sed lege religionis adducti, et in quocunque orbis loco fuerint, hoc est eis insigne vernaculum. Sed et quod unum nomen omnibus inest ubicunque fuerint, numquid et hoc per Genesim venit? et quod nunquam apud eos infans natus exponitur, et quod septimo quoque die omnes, ubicunque fuerint, otium gerunt, nec iter incedunt nec igni utuntur? Quid est ergo, quod nullum Judæorum in illa die cogit Genesis aut iter agere, aut ædificare, aut vendere aliquid aut emere?

to Christianity, he commanded that every one that cut off his foreskin should have his hand cut off. And from that day, and up to this hour, no man cutteth off his foreskin in the country of Edessa. What, then, shall we say respecting the new race of ourselves who are Christians, whom in every country and in every region the Messiah established at His coming; for, lo! wherever we be, all of us are called by the one name of the Messiah—Christians; and upon one day, which is the first of the week, we assemble ourselves together, and on the appointed days we abstain from food. Neither do the Brethren which are in Gallia take

---

καὶ ἐν τῇ Ὀσροηνῇ, ἀπεκόπτοντο πολλοὶ τῇ Ῥέᾳ, καὶ ἐν τούτῳ μιᾷ ῥοπῇ ὁ βασιλεὺς Ἄβγαρος ἐκέλευσε τῶν ἀποκοπτομένων τὰ αἰδοῖα ἀποκόπτεσθαι καὶ τὰς χεῖρας, καὶ ἐκ τότε οὐδεὶς ἀπεκόψατο ἐν τῇ Ὀσροηνῇ. Τί δὲ ἐροῦμεν περὶ τῆς τῶν Χριστιανῶν αἱρέσεως, ἧς ἡμεῖς οἱ δοξασταὶ πολλοὶ ὄντες καὶ ἐν διαφόροις ἀνέστημεν κλίμασιν, ἐν παντὶ ἔθνει καὶ κλίματι, οἵτινες πολλοὶ ὄντες, ἑνὶ ὀνόματι κεκλήμεθα; Καὶ οὔτε οἱ ἐν Παρθίᾳ Χριστιανοὶ πολυγαμοῦσι, Πάρθοι ὑπάρχοντες, οὔθ' οἱ ἐν Μηδίᾳ κυσὶ παραβάλλουσι τοὺς νεκρούς· οὐχ οἱ ἐν Περσίδι γαμοῦσι τὰς θυγατέρας αὐτῶν, Πέρσαι ὄντες, οὐ παρὰ Βάκτροις καὶ Γάλλοις φθείρουσι τοὺς γάμους· οὐχ' οἱ ἐν Αἰγύπτῳ θρησκεύουσι τὸν Ἄπιν ἢ τὸν κύνα ἢ τὸν τράγον ἢ αἴλουρον· ἀλλ' ὅπου εἰσὶν, οὔτε ὑπὸ τῶν κακῶς κειμένων νόμων καὶ ἐθῶν νικῶνται, οὔθ' ἡ ὑπὸ τῶν ἀρχῶν πρυτανευομένη γένεσις αὐτοὺς ἀναγκάζει τοῖς ἀπειρημένοις κακοῖς ὑπὸ τοῦ διδασκάλου αὐτῶν χρῆσθαι, νόσῳ δὲ, καὶ πενίᾳ καὶ πάθεσι καὶ ταῖς νομιζομέναις ἀτιμίαις ὑπόκεινται. Ὥσπερ γὰρ ὁ ἐλεύθερος ἡμῶν ἄνθρωπος δουλεύειν οὐκ ἀναγκάζεται, κἂν ἀναγκασθῇ, ἀνθίσταται τοῖς ἀναγκάζουσιν, οὕτως οὐδὲ ὁ φαινόμενος ἡμῶν δοῦλος ἄνθρωπος τῆς ὑποταγῆς ἐκφεύγειν ῥᾳδίως δύναται. Εἰ γὰρ πάντα ἐδυνάμεθα, ἡμεῖς ἂν ἦμεν τὸ πᾶν, ὥστε εἰ μηδὲν ἐδυνάμεθα, ἄλλων ἦμεν, ὡς προεῖπον, ὄργανα καὶ οὐχ ἑαυτῶν. Θεοῦ δ' ἐπινεύσαντος πάντα δυνατὰ καὶ ἀνεμπόδιστα· τῇ γὰρ ἐκείνου βουλήσει οὐδὲν ἀντιστῆναι δύναται. Καὶ γὰρ τὰ δοκοῦντα ἀνθίστασθαι, αὐτοῦ χρηστοῦ ὄντος, καὶ συγχωροῦντος ἑκάστῃ φύσει ἔχειν τὴν ἰδιότητα καὶ τὸ αὐτεξούσιον τοῦ θελήματος, ἀνθίσταται."

males for wives; nor those which are in Parthia take two wives; nor those which are in Judea circumcise themselves; nor do our sisters which are amongst the Geli and amongst the Cashani have connexion with strangers; nor do those which are in Persia take their daughters for wives; nor those who are in Media fly from their dead, or bury them alive, or give them for food to the dogs; nor do those who are in Edessa kill their wives that commit fornication, or their sisters, but withdraw themselves from them, and commit them to the judgment of God. Nor do those who are in Hatra stone the thieves. But wherever they be, and in whatever place that they are, the laws of the countries do not separate them from the laws of their Messiah; neither does the Fortune of the Governers compel them to make use of things which are impure to them; but sickness and health, and riches and poverty—this which does not appertain to their Free-will, befals them wherever they are. For as the Free-will of men is not governed by the necessity of the Seven, and whenever it is governed it is able to stand against its influences, so also is this visible man not able readily to deliver himself from the commands of his Governers, for he is a slave and a subject. For if we were able to do every thing we should be every thing; and if nothing came within the reach of our hands to do, we should be the instruments of others. But whenever God pleaseth, all things are possible to be, without hindrance. For there is nothing which can hinder that great and

---

Quin imo et majorem fidem rerum præsentium dabo. Ecce enim ex adventu justi et veri prophetæ vixdum septem anni sunt, in quibus ex omnibus gentibus convenientes homines ad Judæam, et signis ac virtutibus quæ viderant, sed et doctrinæ maiestate, permoti, ubi receperunt fidem ejus, abeuntes ad regiones suas, illicitos quosque gentilium ritus et incesta sprevere conjugia. Denique apud Parthos, sicut nobis Thomas qui apud illos evangelium prædicat, scripsit, non multi jam erga plurima matrimonia diffunduntur, nec multi apud Medos canibus objiciunt mortuos suos, neque Persæ matrum conjugiis aut filiarum incestis matrimoniis delectantur, nec mulieres Susides licita ducunt adulteria; nec potuit ad crimina Genesis compellere, quos religionis doctrina prohibebat.

holy will. For even such as think that they stand against Him, it is not in strength they stand, but in evil and in error; and this may subsist a short time, because He is kind, and permitteth all Natures [21] that they should stand in what they are, and be governed by their own will, but being bound nevertheless by the deeds which are done, and by the plans which have been devised for their help. For this order and government which have been given, and association of one with another, softens down the force of the Natures, that they should not be altogether injurious, nor be altogether injured, as they were injuring and injured before the creation of the world. And there will be a time, when also this injury which remaineth in them shall be brought to an end by the instruction which will be in another association. And at the establishment of that new world, all evil motions will cease, and all rebellions will be brought to an end, and the foolish will be persuaded, and deficiencies will be filled up, and there will be peace and safety, by the gift of Him who is the Lord of all Natures.

HERE ENDETH THE BOOK OF THE LAWS OF COUNTRIES.

CÆSARII,

FRATRIS GREGORII THEOLOGI

DIALOGUS II.

Πεῦσις ρθ'.

Τῆς ὑμετέρας ἁγιωσυνὴς λέγειν μοι ἐπιτρεπούσης, ἐντεῦθεν τοῦ λόγου ἄρχομαι, οὐ λυμήνασθαι τοὺς παρόντας, ἀλλ' ἀποθέσθαι τὴν λύμην βουλόμενος. αὐτίκα γοῦν Ἄρης κέντρον λαβὼν, οἰκείῳ οἴκῳ ἐκ τετραγώνου ἐπιθεωρῶν Κρόνον σὺν Ἑρμῇ ἐπὶ κέντρου, Σελήνης ἐπ' αὐτὸν πλήρους ἀρχομένης, ἐπὶ ἡμερινῆς γεννήσεως, ἐκτελεῖ ἀνδροφόνους καὶ κτεινομένους, ἐπωμώτας, καὶ αἱμοπότας, μεθύσους, λάγνους, δαιμονῶντας, μυστηρίων ἀποκρύφων ἵστορας, μάγους θύτας, καὶ τὰ τούτοις ἀκόλουθα, ἐξαιρέτως μηδενὸς τῶν

ἀγαθοποιῶν ἀστέρων ἐπιθεωροῦντος. αὐτὸς δὲ πάλιν Ἄρης πρὸς Ἀφροδίτην σχῆμα τετράγωνον, μοιρικῶς ἐπὶ κέντρον μὴ ἐπιθεωροῦτός τινος ἀγαθοποιοῦ, μοιχοὺς ἀποτελεῖ, ἀδελφαῖς καὶ μητράσι μιγνυμένους. Κύπρις σὺν Μήνῃ ἐν ὁριόις καὶ οἴκοις Κρόνου, σὺν Κρόνῳ, ἐπιμαρτυροῦντος τοῦ Ἄρεος, ἀποτελεῖ γυναῖκας γεωργοὺς καὶ οἰκοδόμους, καὶ πάντων ἀνδρείων ἔργων ἐπιστήμονας, καὶ κοινοῦσθαι καὶ συνκαθεύδειν οἷς δ' ἂν βούλοιντο, καὶ μὴ κωλυέσθαι ὑπὸ τῶν οἰκείων ἀνδρῶν. ἀνδρείους οὖν ἀποτελεῖ γυναῖκας ἐν Αἰγοκέρῳ, Ὑδροχόῳ, κακοδαίμονας ἐν Ἀφροδίτῃ, ἐπ' ἀνδρῶν δὲ τοὐναντιόν σὺν Ἄρει οὖσα, ἐν Κριῷ. ὅθεν οὐχ οἷόν τε φόβῳ ἤ τινος ἀπειλῇ ἢ μηχανῇ ἐπισχεῖν τὰς ἐπιθυμίας διὰ τὴν τῶν ἄστρων ἀποκλήρωσιν.

Ἀπόκρισις.

Ἐπιστημόνως πάνυ τῆς Ἑλλήνων πλάνης τοὺς μύθους ἀπήγγειλας. αὖθις οὖν κἀγὼ θαῤῥαλέως ἀποδύσομαι πρὸς τὰ ὑπὸ σοῦ ῥηθέντα, καὶ σφενδόνῃ ἢ τοξίᾳ τῷ λόγῳ χρώμενος, καθεῖλαι πειράσομαι Ἄρεα καὶ Ἀφροδίτην τοὺς ἡμετέρους ἀστέρας, ὅπως μοι ἀστροκτονιάς γένεσιν ἐπιφημίσῃς. πρότερον δὲ ἀξιῶ παιδευθῆναί σε, οἷόν τε ὑπάρχειν, τὸν βουλόμενον, τὰς ἐπιθυμιάς καὶ ἐνεργείας ἢ κολάζειν, ἢ παντελῶς ἀποσείεσθαι. σείω δὲ ἐκ τοῦ συνείδοτος αἰκιζομένου, καὶ μνήμῃ τοῦ ἀκλινοῦς κριτηρίου, τῶν καλῶν εἰργόμενου. ἀλλὰ καὶ οἱ τῶν ἀρχόντων νόμοι οἷοί τε πρὸ τῆς πείρας τῶν στρεβλωτηρίων, καὶ πηγάνων, καὶ καταπέλτων, τῇ ἀκοῇ καὶ μόνῃ τῶν φοβερῶν τῆς κακίας ἀνταμείψεως, σωφρονῆσαι τὴν ἀκόλαστον, καὶ ἀμβλύναι τὴν σφριγῶσαν ἀκμὴν τῆς νεότητος, ἐν ἑκάστῃ χώρᾳ, ἐγγράφως ἢ ἀγράφως ὑπάρχοντες παρ' ἡμῖν τε καὶ ἔθνεσιν· ἐν τοῖς μὲν τὸ γράμμα, ἐν τοῖς δὲ ἡ συνήθεια.

Νόμος γὰρ ἀνόμοις τὰ πάτρια δοκεῖ· ὧν πρῶτοι Σῆρες οἱ τὸ ἄκρον τῆς χέρσου οἰκοῦντες, νόμον ἔχοντες τὸ πατρῷον ἔθος, μὴ ἑταιρίζεσθαι, μηδὲ συλᾶν, μὴ μοιχᾶσθαι, μὴ ξοάνοις προσκυνεῖν, ἢ ποτνιᾶσθαι δαίμοσι, μηδ' ὅλως ἐν αὐτοῖς ὑπάρχειν εἴδωλον, ἢ ἑταῖραν, ἢ μοιχαλίδα, οὐ συλώτην, οὐ φονέα, οὐ λωποδύτην· καὶ ὅμως οὐδενὸς τὸ αὐτεξούσιον ἠνάγκασεν ὁ τοῦ κατὰ σὲ πυριλαμποῦς Ἄρεος ἀστήρ. οὐδὲ ἐβιάσατό τινα αὐτῶν φασγάνῳ τὸν πέλας ἀναιρεῖν, ἢ λίθῳ πατάξαι· οὐκ Ἀφροδίτης σὺν Ἄρει ἔπεισεν αὐτοὺς ἐπιλυττῆσαι τῇ γυναικὶ τοῦ γείτονος· πανημέριον μεσουρανοῦντος

τοῦ Ἄρεος, καὶ ὅμως ἰσχυρότερος τῆς ἀνάγκης τῶν ἄστρων παρὰ Σῆρσιν ὁ πάτριος νόμος.

Νόμος δὲ καὶ παρὰ Βακτριανοῖς ἤτοι Βραγμανοῖς, ἡ ἐκ προγονων παιδεία, μὴ μεθύειν, μηδὲ ἀψύχων ἀπογεύεσθαι, οὐκ οἴνου ἁπλοῦ ἢ νόθου μετέχειν, Θεὸν τὸν ἐμὸν δεδοικότας· καίτοι τῶν παρακειμένων αὐτοῖς Ἰνδῶν μιαιφονούντων, καὶ οἰνοφλογούντων, καὶ μονιῶν ἀγρίων ἢ συῶν δίκην θηλυμονούντων, καὶ τῷ πάθει κραδαινομένων. ἐν δὲ τοῖς Ἐσπερίοις κλίμασιν ἐνδοτέρω τῶν ἐκεῖσε Ἰνδῶν, ξενόβορι τινὲς ὑπάρχοντες τοὺς ἐπήλυδας ἀναιροῦντες ἐσθίουσι, καὶ οὐδεὶς τῶν ἀγαθοποιῶν ἀστερων τῆς μιαιφονίας αὐτοὺς ἀπωσθῆναι ἴσχυσε μέχρι τήμερον.

Ἕτερος νόμος Χαλδαίοις τε καὶ Βαβυλωνίοις μητρογαμεῖν καὶ ἀδελφοφθορεῖν, καὶ ταῖς σφῶν παισὶν ἐπιμαίνεσθαι, καὶ μιαιφθορεῖν, εἰ καὶ πορρω τῆς ἐνεγκαμένης γένωνται, καὶ τοῖς σφῶν κεχρῆσθαι νόμοις, φανερῶς καὶ λεληθότως διακελεύομενοι· ἐξ ὧν τινες αὐτῶν μέχρι καὶ νῦν ὑπάρχουσιν, ἐν Μήδοις καὶ Πάρθοις καὶ Ἐλαμίταις καὶ Αἰγυπτίοις, ἐν Φρυξὶ καὶ Γαλάταις, ἔν τισι κώμαις μιαιβιοῦντες· καὶ οὐδέπω Κύπρις σὺν Μήνῃ ἐν ὁρίοις καὶ οἴκοις Κρόνου, ἐπιμαρτυροῦντος τοῦ Ἄρεος, ἐν ταῖς πάντων αὐτῶν γενέσεσιν εὑρίσκεσθαι οἵατε.

Θάτερος δὲ παρὰ Γήλαις νόμος· γυναῖκας γεωργεῖν καὶ οἰκοδομεῖν, καὶ τὰ ἀνδρῶν πράττειν· ἀλλὰ καὶ κοινωνεῖν οἷς δ' ἂν βούλονται τῶν ἐπηλύδων, οὐκ ἐπιτιμώμεναι ὑπὸ τῶν προεχόντων ἀνδρῶν, οὐδὲ ζηλούμεναι. οὐ μυρίζονται δὲ, οὐδὲ φυκίοις τὴν ὄψιν νοθεύονται, σφῶν παρειὰς ἐπιχρωννῦσαι, καθὼς αἱ παρ' ἡμῖν ἀλλότριαι ὑποδύνουσαι προσωπεῖον. οἱ δὲ ἄνδρες στιβάζονται ἐσθῆτι μαλακῇ καὶ ἀνθοβάφῳ περιβολῇ. ὑπάρχουσι δ' ἐν αὐταῖς καὶ πολεμικώταται, καὶ θηροῦσαι τὰ μὴ λίαν ἰσχυρὰ τῶν θηρίων. πῶς οὖν πᾶσαι αἱ Γήλων γυναῖκες οὐκ ἔλαχον Ἀιγοκέρῳ ἢ Ὑδροχόῳ, κακαδαιμονοῦσι τῇ Κύπριδι; ὅτ' αὖ πάλιν οἱ ἄνδρες αὐτῶν ἔλαχον ἐν Κριῷ σὺν Ἄρει τὴν Ἀφροδίτην, ἔνθα τοὺς ἀνδρείους καὶ σπατάλους φασὶν οἱ τῇ γνώμῃ Χαλδαῖοι;

Ἐν δὲ Σούσοις τῆς Βαβυλῶνος αἱ γυναῖκες παντὶ μύρῳ διαφέροντι, καὶ κόσμῳ χρῶνται, ὑπηρετούμεναι καὶ φαιδρῶς προϊοῦσαι σὺν βλωσυρίᾳ, καὶ διαχύσει πολλῇ· πᾶσι δὲ Ἕλλησιν ἀδεῶς τε καὶ ἀναιδῶς συγκαθεύδουσιν, ἄρχουσαι μᾶλλον τῶν οἰκείων ἀνδρῶν.

καὶ οὐ πάντως ἐν πάσῃ γενέσει τῶν Σουσίδων γυναικῶν μεσουρανεῖ μετὰ Διὸς καὶ Ἄρεος ἐν Διὸς ὅροις ἡ Ἀφροδίτη.

Ἐν δὲ τῇ Ἑῴᾳ οἱ ἀῤῥενοφθοροῦντες, οἱ παρὰ Χριστιανοῖς, ἐὰν γνωσθῶσιν ὑπὸ τῶν ὁμαίμων ἀφειδῶς τιμωροῦνται.

Ἐν Βρεττανίᾳ πλεῖστοι ἄνδρες μιᾷ συγκαθεύδουσι γυναικί· ὡσαύτως καὶ πολλαὶ γυναῖκες ἑνὶ ἑταιρίζονται ἀνδρί.

Καὶ πᾶσι τοῖς πατρίοις τὰ ἔθνη ὥσπερ νόμῳ στοιχοῦσιν ἀδάκνως καὶ ἀπόνως.

Ἀμαζόνες δὲ ἄνδρας οὐκ ἔχουσιν· ἀλλ' ὡς τὰ ἄλογα ζῷα, ἅπαξ τοῦ ἔτους περὶ τὴν ἐαρινὴν ἰσημερίαν ὑπερόριοι γίνονται, μισγόμεναι τοῖς γειτνιῶσιν ἀνδράσιν, οἷον πανήγυρίν τινα, καὶ ἑορτὴν τὸν καιρὸν τῆς ἑταιρείας ἡγούμεναι. ἐξ ὧν κατὰ γαστρὸς φέρουσαι, παλινδρομοῦσιν οἴκαδε ἅμα πᾶσαι. τῷ δὲ καιρῷ τῆς ἀποκυήσεως, τὸν μὲν ἄῤῥενα φθείρουσι, τὸ δὲ θῆλυ ξωογονοῦσι καὶ τιθηνοῦσιν ἐπιμελῶς. ἄτοπον δὲ πιστεῦσαι ἐπὶ μὲν τῇ τῶν ἀῤῥένων σπορᾷ Ἄρεα μετὰ Κρόνου ἐπὶ τῆς ὥρας ἰσομοίρως τυχεῖν· ἐπὶ δὲ τοῦ θήλεως οὐδέποτε. καὶ πῶς ἐν τῷ αὐτῷ νυχθημέρῳ πάντων ἐν ταῖς ὑποδεξαμέναις καταβληθέντων, καὶ ὁμοῦ πάλιν ὡς ἐκ μιᾶς νηδύος προερχομένων, τὰ μὲν διαφθείρεται, τοῦ ἅμα τοῦ βίου γεύσασθαι, καὶ ὑπὸ τῶν μιαιφόνων θανατούμενα πρὸ τοῦ σπᾶσαι γάλα, ἢ ῥῆξαι φωνὴν, τὰ δὲ ζωογονεῖται, καὶ περιέπεται ἐν τοῖς ἀνόμοις κόλποις τὰ κακὰ ἐνσκαίροντα; πῶς ἐν ταὐτῷ καιρῷ αἱ παρ' ἡμῖν γυναῖκες καὶ συλλαμβάνουσαι καὶ ἀποκύουσαι πλεῖσται, καὶ διτοκοῦσαι ἄμφω τὰ βρέφη περιποιοῦνται, μηδὲν ὑπὸ τῶν ἄστρων βιαζόμεναι διαφθείρειν, ἢ τῷ ἐδάφει προσαράττειν, καὶ τῇ γῇ προσαναλύειν, ὡς Ἀμαζόνες τὰ δείλαια· ἀλλὰ τὸν σφῶν αὐχένα τῆς ἐκείνων σφαγῆς προϋπεχούσας, ἑαυτὰς μᾶλλον ἢ τὰ ὑπότιτθα τοῦ ζῆν ἱμειρόμενα ἀποῤῥήγνυσθαι.

Εἰ δὲ καὶ Ἑρμῆς, ὥς φατε, μετὰ Ἀφροδίτης ἐν οἴκοις ἰδίοις ἐπιτελεῖ πλάστας, ζωγράφους, κερματιστὰς, ἐν οἴκοις δὲ Ἀφροδίτης, μυρεψοὺς, φωνάσκους, ὑποκριτὰς, ποιητάς· παρὰ δὲ Ἠλείοις καὶ Σαρακηνοῖς καὶ τοῖς ἐν τῇ ἀνωτέρᾳ Λιβύῃ καὶ Μαύροις κατὰ τοὺς ἠϊόνας καὶ ὄχθας τοῦ Ὠκεανοῦ ποταμοῦ οἰκοῦσι, καὶ ἐν τῇ ἐξωτέρᾳ Γερμανίᾳ, καὶ ἐν τῇ ἀνωτέρᾳ Σαρματίᾳ, καὶ ἐν Σκυθίᾳ, καὶ ἐν πᾶσι τοῖς ἐξωτικοῖς μέρεσι τοῦ Πόντου ἔθνεσιν, οὐχ οἷόν τε εὑρεῖν κολλυβιστὴν, ἢ πλάστην, ἢ ζωγράφον, οὐκ ἀρχιτέκτονα, οὐ φωνάσκον,

οὐχ ὑποκριτὴν ποιημάτων, ὡς παρ' ἡμῖν· διὰ τί Ἑρμῆς καὶ Ἀφροδίτη οὐ παρέσχον, κατ' ἐνιαυτὸν ἐπιτυχεῖν γεννωμένῳ τοῖς ἐκλείπουσι παρ' αὐτοῖς ἐπιτηδεύμασι;

Μῆδοι δὲ πάντες μετὰ σπουδῆς ἔτι ἐμπνέοντας τοὺς κάμνοντας κυσὶ βορὰν προτιθέασιν ἀναλγήτως; σὺν τῇ Μήνῃ, ὥς φατε, τὸν Ἄρεα ἐπὶ ἡμερινῆς γενέσεως ἐν Καρκίνῳ Μῆδοι ἔλαχον;

Ἰνδοὶ τοὺς νεκροὺς ἑαυτῶν τεφροποιοῦσι πυρί· μεθ' ὧν καταφλέγουσί τινων τὰς συμβίους. καὶ οὐδήπου πᾶσαι αἱ πυριέλωτοι Ἰνδῶν γυναῖκες, ἢ αἱ ζῶσαι, ἔλαχον ὑπὸ τῆς νυκτερινῆς συνελεύσεως τῶν γονέων σὺν Ἄρει τὸν Ἥλιον, ἐν νυκτὶ μὴ φαίνοντα ἐν μοίραις Ἄρεως.

Γερμανῶν οἱ πλείους ἀγχόνῃ τὸ ζῆν ἀμείβονται· καὶ οὐ πάντως τὸ πλῆθος Γερμανῶν τὴν Σελήνην καὶ τὴν ὥραν μεσολαμβανομένας ὑπὸ Κρόνου καὶ Ἄρεος ἔχουσιν. ἀλλ' εἰ παντὶ ἔθνει ἡμέραι βροτοῖς γένωνται, οὐ κρείττονες ἢ χείρονες κατὰ ἄστρων συμπλοκὴν, ὡς ὑμεῖς φατε, ἀλλ' ἐν ἑκάστῃ χώρᾳ νόμοι τινὲς καὶ πάτρια ἔθη κρατεῖ, ἐξ ὧν τὸ αὐτεξούσιον καὶ τὸ ἐφ' ἡμῖν τὰ πρακτέα ὑπάρχειν παιδευόμεθα πάντες. οὐ γὰρ οἵα τε ἡ καθ' ὑμᾶς γένεσις ἀναγκάσαι Σῆρας ἀνακεῖν, ἢ Βραχμᾶνας κρεωβορεῖν καὶ σικεροποτεῖν, ἢ Πέρσας μὴ μητρογαμεῖν, καὶ ἀδελφοφθορεῖν, ἢ Ἰνδοὺς μὴ πυρὶ δίδοναι τοὺς νεκροὺς, ἢ Μήδους μὴ κυσὶ τοὺς θνῃξομένους προτιθέναι, ἢ Πάρθους μὴ πολυγαμεῖν, ἢ τοὺς Μεσοποταμίτας μὴ ἄκρως σωφρονεῖν, ἢ Ἕλλήνας μὴ σωμασκεῖσθαι, ἢ τὰ βάρβαρα ἔθνη ταῖς ὑφ' Ἑλλήνων προσαγαρευομέναις κοινωνεῖν· ἀλλ' ὡς προέφην, ἕκαστος βροτῶν χρῆται τῇ τοῦ νόμου ἐλευθερίᾳ, τὰ ἐκ τῶν ἄστρων μυθουργούμενα καθ' Ἕλλήνας παραπεμπόμενος, τῷ ἐκ τῶν νόμων δέει, ἢ τῷ ἐξ ἔθνους ἔθει πατρίῳ τῶν φαύλων εἰργόμενος· αἱ μὲν γὰρ τῶν ἀρετῶν ὑπάρχουσι προαιρετικαὶ, αἱ δὲ περιστατικαὶ, ἀνάγκῃ ἐπὶ τὸ κρεῖττον χωροῦντος τοῦ ζητουμένου ὑπὸ τῶν νόμων.

Πευσις ριʹ.

Ἀλλ' ἑπτὰ ὄντων τῇ γενέσει ἡμῶν ἀνακειμένων ἀστέρων, εἰς ἑπτὰ λέγομεν κλίματα τὴν γῆν διαιρεῖσθαι, καὶ ἄρχεσθαι ἕκαστον κλῖμα ὑφ' ἑνὸς τῶν ἀστέρων, καὶ πρὸς ἐκείνων συμπλοκὰς ἄγεσθαι, καὶ ἀποτελεῖσθαι τοὺς ἀρχομένους· ὅπερ νόμον τινὲς τὴν τοῦ ἄστρου ἐνέργειαν λέγουσιν.

Ἀπόκρισις.

Καὶ πῶς εἰ ἐπταχῶς διαιρεῖται ἡ οἰκουμενη, ἐν μιᾷ μερίδι πολλοὺς καὶ διαφόρους νόμους εὑρίσκομεν; καὶ οὔτε ἑπτὰ μόνον κατὰ τοὺς ἀστέρας, οὔτε δὶς ἓξ κατὰ τοὺς ζωδικοὺς, οὐδ' αὖ πάλιν τριάκοντα ἓξ κατὰ τοὺς δεκάνους, ἀλλὰ μύριοι μνημονέυονται νόμοι, πάλαι ἀμειφθέντες, καὶ νῦν ὑπάρχοντες. πῶς δὲ ἐν ταυτῷ τμήματι τοὺς ἀνθρωποβόρους Ἰνδους, καὶ τοὺς ἐμψύχων καὶ θοίνης ἀπάσης ἀπεχόμενους Βραχμαίους οἰκοῦντας ὁρῶμεν; πῶς δὲ οἱ ἐν Βαβυλῶνι, ὅποι δ' ἂν γίνωνται, τῇ μιαιγαμίᾳ τῶν ὁμαίμων παροινοῦσι; πῶς δ' ἐν ἑτέρῳ τμήματι ὄντες οἱ Σκλαυηνοὶ καὶ Φυσωνῖται, οἱ καὶ Δανούβιοι προσαγορεύομενοι, οἱ μὲν γυναικομαστοβοροῦσιν ἡδέως, διὰ τὸ πεπληρῶσθαι τοῦ γάλακτος, μυῶν δίκην τοὺς ὑποτίτθους ταῖς πέτραις ἐπαράττοντες· οἱ δὲ καὶ τῆς νομίμης καὶ ἀδιαβλήτου κρεωβορίας ἀπέχονται; καὶ οἱ μὲν ὑπάρχουσιν αὐθάδεις, αὐτόνομοι, ἀνηγεμόνευτοι, συνεχῶς ἀναιροῦντες, συνεσθιόμενοι ἢ συνοδεύοντες, τῶν σφῶν ἡγεμόνα καὶ ἄρχοντα, ἀλώπεκας καὶ τὰς ἐνδρύμους κάττας καὶ μονιοὺς ἐσθίοντες, καὶ τῇ λύμων ὠρυγῇ σφᾶς προσκαλούμενοι· οἱ δὲ καὶ ἀδδηφαγίας ἀπέχονται, καὶ τῷ τυχόντι ὑποταττόμενοι καὶ ὑπείκοντες;

Καὶ πολὺς ὁ λόγος περὶ Λογγοβάρδων καὶ Νόρων καὶ Γάλλων τῶν Ἐσπερίων τῶν Ἑρμαϊκῆς καὶ Κρονικῆς ἀμοιρούντων ἐπιστημης τῶν ἄστρων. πόσοι βασιλεῖς καὶ ἄρχοντες παρίγαγον τοὺς κακῶς κειμένους νόμους, αὐτοὶ τὸ δοκοῦν νομοθετοῦντες; ἢ αὖ πάλιν τοὺς κρείττονας οἱ ἐνιαυτίοι ἀπώσαντο, ὑπ' οὐδενος τῶν ἄστρων πρὸς τὰ αἱρεθέντα εἰργόμενοι; ἓν δὲ φάναι βούλομαι, ὃ καὶ τῶν ἀπίστων πάντων ἀποῤῥάψει τὰ στόματα, Ἰουδαῖοι πάντες τὸν διὰ Μωσέως δεξάμενοι νόμον, πᾶν ἄῤῥεν λογικὸν αὐτοῖς γινόμενον τῇ ὀγδοῃ ἡμέρᾳ περιτέμνοντες αἱμάττουσιν. ἀπὸ δὲ τοῦ αἰῶνος, οὐδεὶς Ἑλλήνων ἢ Χριστιανῶν περιτομὴν ἐδέξατο. πλείστων Ἰουδαίων καὶ Ἑλλήνων καὶ Χριστιανῶν κατὰ τοὺς αὐτοὺς μῆνας καὶ ἑβδομάδας καὶ ἡμέρας καὶ ὥρας γενωμένων, Ἄρης, ἢ Ἑρμῆς, ἢ Κύπρις, ἢ ὁ λοιπὸς Ἑλλήνων μῦθος, ἑνὸς κύκλου ἐμπεριέχοντος τὰ πάντα, καὶ μηδενὸς ὑπὸ ἀστέρων βιαζομένου. οὐ γὰρ πάντες Ἕλληνες, ἢ Ἰουδαῖοι, ἢ Χριστιανοὶ ἐν τῇ αὐτῇ ἡμέρᾳ ἢ ὥρᾳ ἐν τῇ μητρῴᾳ κατεβλήθησαν νηδύϊ, οὐδ' αὖ πάλιν πάντες ἅμα ἀπεκυήθησαν· πῶς οὖν

οἱ πλεῖστοι αὐτῶν Χριστῷ συνέθεντο, τὴν πατρῴαν ἀρνησάμενοι πλάνην, μὴ ἰσχύσαντος τοῦ ἄρχοντος ἀστέρος τῆς χερσαίου μερίδος ἐμποδῆσαι αὐτοὺς πρὸς θεοσέβειαν;

Bardesan, a man of antiquity, and renowned for the knowledge of events, has written in a treatise composed by him touching the synods of the heavenly luminaries with one another, saying thus: Two circuits of Saturn are 60 years; 5 circuits of Jupiter 60 years; 40 circuits of Mars 60 years; 60 circuits of the Sun 60 years; 72 circuits of Venus 60 years; 150 circuits of Mercury 60 years; 720 circuits of the moon 60 years; and this is one synod of them all, that is to say, the time of one synod of them; so that hence it appears, that for 100 of such synods there would be six thousand years, in this manner: 200 circuits of Saturn 6 thousand years; 500 circuits of Jupiter 6 thousand years; 4 thousand circuits of Mars 6 thousand years; six thousand circuits of the Sun six thousand years; 7 thousand and 200 circuits of Venus 6 thousand years; 12 thousand circuits of Mercury 6 thousand years; 72 thousand circuits of the Moon 6 thousand years: and Bardesan made these calculations when he was desirous of shewing that this world would stand only six thousand years.

(22)

AN ORATION OF MELITON THE PHILOSOPHER;

WHO WAS IN THE PRESENCE OF ANTONINUS CÆSAR, AND BADE THE SAME CÆSAR KNOW GOD, AND SHEWED HIM THE WAY OF TRUTH; AND HE BEGAN SPEAKING AFTER THIS MANNER:

MELITO saith: It is not an easy matter readily to bring into the right way that man who has been a long time pre-occupied by error. But nevertheless it is possible to be done; for when a man has been turned from error a little, the mention of the truth is acceptable to him; for in the same manner as, when the cloud has been broken a little, there is fine weather, so also a man, too, when he is turned towards God, the thick cloud of error which hindered him from the true vision, is quickly removed from his face. For error, like passion and sleep, holdeth for a long time those who alight under it; but truth, using the word as a stimulus, and smiting such as are asleep, also awaketh them; and when they are awake, seeing the truth, they also understand, and hearing, they also distinguish that which exists from that which doth not exist. For there are men that call wickedness righteousness, and so then they suppose that this is righteousness when a man shall be in error together with the many. But I say that this is not a good excuse, that a man be in error with the many: for if one only act foolishly his folly is great; how much greater, then, must the folly be when the many are foolish together?

But the folly of which I speak is this, if a man should leave that which really exists, and serve that which really does not exist: but there is that which really exists, and is called God, and He really exists, and by His power every thing subsists; and This same was not made, nor yet brought into being, but exists from eternity, and will exist for ever and ever. He undergoes no change, while all things are changed. No sight is able to behold Him; nor understanding able to comprehend Him, nor

words to describe Him; and those who love Him[23] call him after this manner—Father and God of Truth.

And if, therefore, a man abandon the light, and say that there is another God, it is found from his own words that he calleth some created thing God. For if a man call fire God, it is not God, because it is fire; and if a man call the waters Gods, they are not God, because they are waters; and if this earth which we tread upon, and if those heavens which are seen by us, and if the sun, or the moon, or one of those stars which run their course by ordinance and rest not, nor proceed by their own will,—and if a man call gold and silver Gods; are not these things that we use as we please? And if that wood which we burn, and if those stones which we break—how then are these Gods? for, lo! they are for the use of men. How will not they be found in great sin, who change the great God by their word into those things which stand by ordinance so far as they do stand?

But I say nevertheless, that so long as a man not having heard, neither discerneth nor understands that there is a Lord over these creatures, perhaps he is not to be blamed, because no one blameth the blind when he walketh badly. For in the same manner also men, while they were seeking after God, stumbled against stones and stocks; and such of them as were rich, stumbled against gold and silver, and by their stumbling were kept back from that which they were seeking after. But now that a voice has been heard in all the earth that there is a God of truth, and an eye has been given to every man to see withal, they are without excuse who are influenced by a feeling of shame towards the many with whom they have been in error, but otherwise desire to walk in the right way. For those who are ashamed to be saved, necessity compels them to die. On this account I counsel them that they open their eyes and see; for, lo! light without envy is given to all of us, that we may see thereby; and if, when light hath arisen upon us, any one closeth his eyes that he may not see, his course is to the ditch. For why is a man influenced by feelings of shame towards those who have been in error together with himself? Rather it behoveth him to per-

suade them to follow in his steps, and if they be not persuaded by him, he should save himself from amongst them. For there are some men who are not able to raise themselves up from their mother earth: for this cause, also, they make for themselves Gods from the earth their mother.[24] And they are condemned by the judgments of truth, because they affix that name which is unchangeable to those things which subject to change, and fear not to designate as Gods that which has been made by the hands of man; and dare to make an image for God whom they have not seen.

But I affirm that also the Sybil has said respecting them, that it is the images of kings, who are dead, they worship. And this is easy to understand; for, lo! even now they worship and honour the images of those belonging to the Cæsars, more than those former *Gods:* for from those their former Gods, both tribute and produce are *paid* to Cæsar as to one, who is greater than they. And on this account those are slain who despise them, and diminish the revenue of Cæsar. For also to the treasury of other kings in various places it is appointed how much the worshippers supply, and how many sacks full of water from the sea. And this is the wickedness of the world, of such as worship and fear that which hath no perception; and many of those who are cunning, either for the sake of profit, or on account of vain-glory, or for the sake of swaying the many, both worship themselves, and instigate the deficient in understanding to worship that which hath no perception.

But I, according as I know, will write and shew how and for what causes images were made for kings and tyrants, and they became as gods. The people of Argos made images for Hercules, because he was one of their own citizens and was brave, and slew by his valour noisome beasts, and more especially because they were afraid of him, for he was violent, and carried away the wives of many, for his lust was great, like that of Zuradi the Persian, his friend.

Again, the people of Acte worshipped Dionysius, a king, because he originally introduced the vine into their country.

The Egyptians worshipped Joseph, a Hebrew, who was called

Serapis, because he supplied them with sustenance in the years of famine.

The Athenians worshipped Athene, the daughter of Zeus, king of the island of Crete, because she built the citadel Athens, and made Ericthippus (Ericthonius) her son king there, whom she had by adultery with Hephæstus, a smith, the son of a wife of her father; and she always was making companionship with Hercules, because he was her brother on her father's side. For Zeus the king fell in love with Alcmene, the wife of Electryon, who was from Argos, and committed adultery with her, and she gave birth to Hercules.(25)

The people of Phœnicia worshipped Balthi, queen of Cyprus, because she fell in love with Tamuz, son of Cuthar, king of the Phœnicians, and left her own kingdom, and came and dwelt in Gebal, a fortress of the Phœnicians, and at the same time she made all the Cyprians subject to the king Cuthar: for before Tamuz she had been in love with Ares, and committed adultery with him, and Hephæstus her husband caught her, and was jealous over her, and came and slew Tamuz in Mount Lebanon, while he was hunting wild boars; and from that time Balthi remained in Gebal, and she died in the city Aphaca, where Tamuz was buried.

The Elamites worshipped Nuh, daughter of the King of Elam. When the enemy had taken her captive, her father made for her an image and a temple in Shushan, a palace which is in Elam.

The Syrians worshipped Athi a Hadibite, who sent the daughter of Belat, who was skilled in medicine, and she cured Simi, daughter of Hadad, king of Syria; and after a time, when the leprosy attacked Hadad himself, Athi entreated Elishah, the Hebrew, and he came and cured him of his leprosy.

The people of Mesopotamia also worshipped Cuthbi, a Hebrew woman, because she delivered Bacru, the patrician of Edessa, from his enemies.

But touching Nebo, which is in Mabug, why should I write to you; for, lo! all the priests which are in Mabug know that it is the image of Orpheus, a Thracian Magus. And Hadrar is the

image of Zaradusht, a Persian Magus, because both of these Magi practised Magism to a well which is in a wood in Mabug, in which was an unclean spirit, and it committed violence and attacked the passage of every one who was passing by in all that place in which now the fortress of Mabug is located; and these same Magi charged Simi, the daughter of Hadad, that she should draw water from the sea, and cast it into the well, in order that the spirit should not come up *and* commit injury, according to that which was a mystery in their Magism. And in like manner, also, the rest of mankind made images of their kings, and worshipped them, of which I will not write further.

But thou, a free intelligence and cognizant of the truth, if thou wilt consider these things, enter into thyself; and if they clothe thee in the fashion of a woman, remember that thou art a man, and be a believer in Him who really is God, and to Him open thy mind, and to Him commit thyself, and He is able to give thee everlasting life, which dieth not;[29] for every thing cometh through His hands: and all other things so let them be esteemed by thee as they are, images as images, sculptures as sculptures; and let not any thing which has been made be put by thee in the place of Him who is not made. But let Him, the ever-living God, be always running in thy mind; for thy mind itself is his likeness, for it, too, is invisible and impalpable, and without form; and by its will the whole body is moved. Know thou, therefore, that if thou wilt always be serving Him that is immoveable, as He exists for ever, so thou also, when thou shalt have put off this which is visible and corruptible, shalt stand before Him for ever, living and endowed with knowledge; and thy works shall be for thee riches which fail not, and possessions that do not lack. But know thou that the chief of all thy good works is this: that thou shouldest know God and serve Him. And know that He asketh not for any thing of thee: he needeth nothing.

Who is that God? He who is himself truth, and his word truth. But what is truth? That which is not fashioned, and not made, and not formed; that is, that which, without having been brought into existence, does exist, and is called truth. But if, then,

a man worship that which has been made by hands, it is not the truth he worshipeth, neither also the word of truth. But for myself I have much to say touching this matter; but I am influenced by a feeling of shame for those who do not understand that they are better than the work of their own hands; nor do they understand how they give gold to the artists, that they may make for them a god, and give them silver for their ornament and their honour, and they transfer their riches from one place to another, and then worship them. And what disgrace can be greater than this, that a man should worship his riches, and abandon Him who bestowed upon him the riches? and that he should revile man, but worship the image of man, and slay a beast, but worship the likeness of a beast. And it must be acknowledged that is the workmanship of their fellow-men that they worship; for they do not worship the materials while they are laid by in bundles, but when the artists have fashioned images from them they worship them; neither do they worship the substance of gold or of silver, until the sculptors have engraven them, then they worship them. Deficient of understanding! What additional thing has been imparted to the gold that now thou worshippest it? If it be because it resembles a winged animal, why dost thou not worship the winged animal itself? And if because it resembles a voracious beast, lo! the voracious beast itself[27] is before thee. And if it be the artist's skill itself that please thee, then let the artistic skill of God please thee, who made every thing, and in His own likeness made the artists, and they endeavour to do like Him, but resemble Him not.

But perchance thou mayest say, Why did not God create me so that I should then have served Him, and not idols? By this that thou speakest in such a manner, thou wouldest seek to become an idle instrument, and not a living man. For God made thee so well as it seemed good to Him, and gave thee a mind endowed with Free-will. He set before thee abundant things that thou mightest distinguish each thing, and choose for thyself that which is good. He has set before thee the heavens, and he has placed in them the stars. He hath set before thee the sun and the moon, and

they every day fulfil their course therein. He hath set before thee many waters, and restrained them by his word. He hath set before thee the vast earth, which is still, and continueth before thee in one fashion. And in order that thou mayest not suppose that of its own nature it continueth, He also maketh it quake whensoever He desireth. He hath set before thee the clouds which by ordinance bring water from above and satisfy the earth: that from these things thou mightest understand, that He who moveth these is greater than they all, and that thou mightest accept the goodness of Him, who hath given to thee a mind by which thou mayest distinguish these things. Therefore I counsel thee that thou shouldest know thyself, and shouldest know God. For understand how there is within thee that which is called the soul: by it the eye seeth, by it the ear heareth, by it the mouth speaketh: and how it employeth the whole body. And whensoever He pleaseth to remove the soul from the body, it falleth and goeth to decay. From this, therefore, which exists within thyself and is invisible, understand how God also moveth the whole world by his power, like the body, *and* that whensoever it pleaseth Him to withdraw his power, the whole world also, like the body, will fall and go to decay.

For what end, therefore, this world was created, and why it passeth away, and why the body exists, and why it falleth, and why it standeth, thou art not able to know until thou shalt have lifted up thy head from this sleep in which thou art sunken, and have opened thine eyes, and seen that there is one God, the Lord of all, and have served Him with all thy heart. Then will He grant thee to know His will; for every one who is far removed from the knowledge of the living God is dead and buried in his body. On this account thou rollest thyself upon the ground before demons and shadows, and askest vain petitions from such as hath not what to give. But thou, stand thou up[28] from amongst those who are lying on the earth and embracing stones, and giving their sustenance as food for the fire, and offering their clothes to idols, and are willing, while they themselves are endowed with senses, to serve that which is insensible. And do thou ask peti-

tions which will not fail from God who faileth not, for thy soul which is not liable to decay, and immediately thy Free-will will be evident, and of it be careful; and give thanks to God who made thee, and gave thee a free mind, that thou mightest conduct thyself as thou wishest. He hath set before thee all these things, and sheweth thee, that if thou followest after evil thou shalt be condemned for thy evil deeds; but if after goodness thou shalt receive from Him many good things, together with eternal life which never dieth.

There is nothing, therefore, which hindereth thee from changing thy evil manner of life, because thou art endowed with Free-will; and from seeking and finding who is the Lord of all, and from serving Him with all thy heart, because with Him there is no jealousy of giving the knowledge of himself to those that seek it, so that they are able to know Him.

Let it be thy care first, not to deceive thyself. For if thou sayest with regard to that which is not God, This is God, thou deceivest thyself, and sinnest before the God of truth. Fool! is that God which is bought and sold? Is that God which standeth in need? Is that God which must be watched? How buyest thou him as a slave, and servest him as master? How askest thou of him as of one who is rich to give to thee, and thyself givest to him as to one who is poor? How canst thou expect of him that he will make thee victorious in battle; for, lo! when thine enemies have vanquished thee, they also strip him too?

Perchance one who is a sovereign may say that I am not able to conduct myself well, because I am a sovereign. It behoveth me to do the will of the many. He who should plead thus, truly deserves to be laughed at. For why should not the sovereign be himself the leader in all good things, and persuade the people which is subject to him, that they should conduct themselves with purity, and know God in truth, and set them in himself examples of all good deeds? Because so it becometh him. For it is an absurd thing that a sovereign, while he conducts himself badly, should be the judge, and condemn those who go wrong.

But my opinion is this: that in this way a realm may be governed

in peace, whenever the sovereign shall be acquainted with the God of truth,[29] and through fear of Him shall be withheld from injuring those who are his subjects, but shall judge every thing with equity, as one who knoweth that he himself also is about to be judged before God; while those also who are under his hand shall be withheld by the fear of God from acting wrongly towards their sovereign, and shall also be withheld by fear from doing what is wrong to each other. And by this knowledge and fear of God all wickedness may be removed from the realm. For if the sovereign abstain from injuring those who are under his hand, and they abstain from doing wrong against him, and against each other, it is evident that the whole country will dwell in peace. And many advantages will be there, because amongst them all the name of God will be glorified. For what advantage is greater than this, that a sovereign should deliver the people which is under his hand from error, and by this good deed obtain the favour of God? For from error all those evils arise. But the chief of error is this: that while a man is ignorant of God, he should worship in God's stead that which is not God.

But there are men who say, that it is for God's own honour we make the idol;—that forsooth, they may worship the image of the hidden God! And they are ignorant that God is in every country, and in every place, and is never absent, and that there is not any thing done, and He knoweth it not. But thou, feeble man, within whom He is, and without whom He is, and above whom He is, hast gone and bought for thyself wood from the carpenter's house, which is graven and made into an abomination of God. To this same thing thou offerest sacrifices, and knowest not that the all-seeing eye beholdeth thee, and the word of truth reproacheth thee, and saith to thee, The invisible God, how can He be sculptured? But it is the likeness of thyself that thou makest, and then worshippest it. Because the wood has been graven, dost thou not perceive that it is wood, or that it is stone? And the gold one taketh by weight, how much it weigheth: and when thou hast made it, why dost thou weigh it? Therefore thou art a lover of gold, and not a lover of God. And art not thou

ashamed, perchance it should be deficient, to demand of him who made it, why he has stolen some of it? And although thou hast eyes, dost thou not see? and although thou hast a heart, dost thou not understand? Why rollest thou thyself upon the earth, and offerest supplication to things which are without perception? Fear Him who shaketh the earth, and maketh the heavens to revolve, and quelleth the sea, and removeth the mountains from their place; Him who can make himself like fire,[30] and burn up every thing. And if thou be not able to justify thyself, yet add not to thy sins; and if thou be unable to know God, yet think that He exists.

Again, there are men that say, Whatsoever our fathers bequeathed to us, that we reverence. Therefore, forsooth, those to whom their fathers bequeathed poverty, strive to become rich! and those whom their fathers did not instruct, desire to be instructed and to learn what their fathers knew not! And why, forsooth, do the children of the blind see, and the children of the lame walk? For it is not well for a man to follow after such as have gone before that walked badly; but that we should turn from the same path, lest that which befel those who have gone before should also bring injury upon us. Wherefore, inquire if thy father walked well; *if so*, do thou also follow after him: but if thy father walked ill, walk thou well, and let thy children also follow after thee. Be solicitous too respecting thy father, because he walketh ill, so long as thy solicitude may be of avail to help him. But as for thy children, say to them thus, That there does exist a God, the Father of all, who never was brought into being, neither was He made, and every thing subsisteth by his will; and He made the lights that *his* works may behold one another, and He concealeth himself in his might from all his works; for it is not possible for any mutable thing to see Him who is immutable. But such as have been admonished and admitted into that covenant which is immutable, they see God so far as it is possible for them to see him. These same will be able to escape from being consumed when the flood of fire shall come upon all the world. For there was once a flood and wind, and the chosen men were destroyed by a mighty north wind,

and the just were left for demonstration of the truth; but again, at another time there was a flood of waters, and all men and living creatures were destroyed by the multitude of waters, and the just were preserved in an ark of wood, by the ordinance of God. So also it will be at the last time; there shall be a flood of fire, and the earth shall be burnt up together with its mountains, and men shall be burnt up together with the idols which they have made, and with the graven images which they have worshipped; and the sea, together with its isles, shall be burnt; and the just shall be delivered from the fury, like their fellows in the ark from the waters of the deluge. And then those who have not known God, and those who have made idols for themselves, shall lament, when they behold the same idols on fire together with themselves,[31] and nothing shall be found to help them.

But when thou, O Antonius (Antoninus) Cæsar shalt learn these things thyself, and thy children also with thee, thou wilt bequeath to them an eternal inheritance which fadeth not away; and thou wilt deliver thine own soul, and also the soul of thy children from that which is about to befal the whole earth in the judgment of truth and righteousness. Because, as thou hast acknowledged him here, He will acknowledge thee there; and if thou esteem him great here, He esteemeth not thee more than those who have known him and confessed him. Sufficient be these for thy majesty; and if they be too many,—as thou wilt.

HERE ENDETH MELITON.

BY MELITON, BISHOP OF SARDIS,

From the Discourse On the Soul and Body.

For this reason the Father sent his Son from heaven incorporeal, that when He was become incarnate through the womb of the Virgin and was born man, He might save man, and collect those members of his which death had scattered when he divided man. *And further on.* The earth quaked, and its foundations were shaken; the sun fled, and the elements turned back, and the day was changed; for they endured not that their Lord should hang upon a tree; and the *whole* creation was wonderstruck, marvelling, and saying, "What new mystery, then, is this? The judge is judged, and holds his peace; the invisible is seen, and is not ashamed; the incomprehensible is seized and is not indignant; the immeasurable is measured, and doth not resist; the impassible suffereth, and doth not avenge; the immortal dieth, and answereth not a word; the celestial is interred, and endureth! What new mystery is this?" The *whole* creation was astonished. But when our Lord arose from the dead, and trode death under foot, and bound the strong one, and loosed man,—then the whole creation perceived, that for man's sake the judge was condemned, and the invisible was seen, and the immeasurable was measured, and the impassible suffered, and the immortal died, and the celestial was interred: for our Lord, when he was born man, was condemned in order that He might shew mercy;[32] was bound in order that He might loose; was seized upon in order that He might let go; suffered in order that He might have compassion; died that He might save; was buried that He might raise up.

By the same, from the Discourse On the Cross.

For the sake of these things He came to us; for the sake of these things, while He was incorporeal, He formed for himself a body of our construction; while He appeared as a sheep, He still still remained the shepherd; while He was esteemed a servant, He denied not the sonship; while He was borne of Mary, He

also was invested with his Father; while He trode upon the earth, He also filled the heaven; while He appeared as an infant, He belied not the eternity of his nature; while He was clad with a body, He also bound not the singleness of his Godhead; while He was esteemed poor, He also was not divested of his riches; while, inasmuch as He was man, He needed food; still, inasmuch as He was God, He ceased not to feed the universe; while He was clad in the likeness of servant, He also changed not the likeness of the Father. He was every thing in an immutable nature. He was standing before Pilate, and yet was sitting with the Father. He was nailed upon the tree, and yet was upholding every thing.

From Meliton the Bishop; On Faith.

We have made collections from the Law and the Prophets relative to those things which have been declared respecting our Lord Jesus Christ, that we may prove to your love, that He is perfect reason, the Word of God; who was begotten before the light; who was Creator together with the Father; who was the fashioner of man; who was all in all; who among the Patriarchs was Patriarch; who in the law was the Law; among the priests Chief priest; amongst kings Governor; among prophets the Prophet; among the angels Archangel; in the Voice the Word; among spirits Spirit; in the Father the Son; in God God—the king for ever and ever. For this was He who was pilot to Noah; who conducted Abraham; who was bound with Isaac, who was in exile with Jacob, who was sold with Joseph, who was captain with Moses, who was the divider of the inheritance with Jesus the Son of Nun, who in David and the prophets foretold his own sufferings, who was incarnate in the Virgin, who was born at Bethlehem,[33] who was wrapped in swaddling clothes in the manger, who was seen of the shepherds, who was glorified of the angels, who was worshipped of the Magi, who was pointed out by John, who assembled the Apostles, who preached the kingdom, who healed the maimed, who gave light to the blind, who raised the dead, who appeared in the temple, who was not believed on by the people, who was betrayed by

Judas, who was laid hold on by the priests, who was condemned by Pilate, who was transfixed in the flesh, who was hanged upon the tree, who was buried in the earth, who rose from the dead, who appeared to the Apostles, who ascended to heaven, who sitteth on the right hand of the Father, who is the rest of those that are departed, the recoverer of those who were lost, the light of those who are in darkness, the deliverer of those who are captives, the guide of those who have gone astray, the refuge of the afflicted, the bridegroom of the Church, the charioteer of the Cherubim, the captain of the angels, God who is of God, the Son who is of the Father, Jesus Christ, the King for ever and ever. Amen.

Of Meliton, Bishop of the city of Attica.[49]

This is he that became incorporate in the Virgin, and was hanged upon a tree, and was buried in the midst of the earth, and did not undergo dissolution; he that rose from the dead, and raised up men from the earth, from the nether grave to the height of heaven. This is the lamb that was slain; this is the lamb that was dumb. This is He that was born of Mary a fair sheep. This is he that was taken from the flock, and was led to the slaughter, and was slain at eventide, and was buried at night; who had no bone in him broken upon the tree; who did not undergo dissolution in the midst of the earth; who rose from the dead, and raised up the race of Adam from the nether grave. This is he that was put to death. And where was he put to death? In the midst of Jerusalem. By whom? By Israel: because he healed their maimed, and cleansed their lepers, and gave light to their blind, and raised their dead. For this cause he died. Thou gavest the command, and he was crucified; thou wast exulting, and he was buried; thou wast reclining upon a soft bed, and he was watching in the grave and in the coffin. Oh, Israel, transgressor of the law, why hast thou done this fresh wickedness, in casting the Lord into fresh sufferings; thine own Lord, who himself fashioned thee, who made thee, who honoured thee, who called thee Israel. But thou hast not been found to be Israel; for thou hast not seen God, nor understood the Lord. For thou

knewest not, oh Israel, that this was the first-born of God, who was begotten before the sun, who made the light to rise, who lighted up the day, who separated the darkness, who fixed the first foundation, who suspended the earth, who collected the ocean, who extended the firmament, who adorned the world. Bitter were thy nails, and keen; bitter was thy tongue, which thou sharpenedst; bitter was that Judas, to whom thou gavest hire; bitter were thy false witnesses whom thou stirredst up; bitter was thy gall which thou preparedst; bitter was thy vinegar which thou madest; bitter were thy hands which were full of blood. Thou slewest thy Lord, and he was lifted upon the tree; and a tablet was fixed up to denote who he was that was put to death. And who was this?—what we would not speak harsh, and what we would speak very terrible, nevertheless still listen while ye tremble:—He, on whose account the earth quaked: he that suspended the earth, was hanged up; he that fixed the heavens was fixed *with nails*; he that supported the earth was supported upon a tree: the Lord was exposed to ignominy with a naked body; God put to death; the king of Israel slain by an Israelitish right hand. Ah! the fresh wickedness of the fresh murder! The Lord was exposed with a naked body: he was not deemed worthy even of covering; but in order that he may not be seen, the lights were turned away, and the day became dark, because they were slaying God, who was naked upon the tree. It was not the body of our Lord that the lights darkened when they fled, but men's eyes; for because the people quaked not, the earth quaked: because they feared not the creation feared. Thou smotest thy Lord, thou also has been smitten upon the earth; and thou indeed liest dead, but he is risen from the dead, and gone up to the heights of heaven, having suffered for the sake of those who were suffering, and having been bound for the sake of the race of Adam which was in bondage, having also been judged for the sake of him who was condemned, and been buried for the sake of him who was buried.

And further on. This is he who made the heaven and the earth, and in the beginning together with the Father created man; who was preached by the law and the prophets; who

was incarnate in the Virgin; who was hanged upon the tree; who was buried in the earth; who rose from the dead, and ascended to the height of heaven, and sitteth upon the right-hand of the Father.

Of the Holy Meliton, Bishop of Ittica.

He that supported the earth was supported upon a tree. The Lord was exposed to ignominy with a naked body; God put to death: the King of Israel slain.

FROM THE FOURTH BOOK OF THE HISTORY OF THE CHURCH: CHAPTER THE TWENTY-FOURTH, CONCERNING THEOPHILUS, BISHOP OF ANTIOCH, AND PHILIP, AND MODESTUS, AND MELITON, AND THOSE WHOM HE HAS MENTIONED, AND CONCERNING APOLLINARIS AND MUSANUS.

But as to Theophilus, concerning whom we have said that he was Bishop of Antioch, there are three treatises by him against Autolycus, and another which is inscribed "Against the heresy of Hermogenes," in which he uses testimonies from the Revelation of John; and there are other books by him which are suitable for teaching. But those, who pertained to heretical doctrine, even at that time like tares were corrupting the pure seed of the doctrine of the Apostles; but the Pastors which were in the churches in every country, were driving them like beasts of the wilderness away from the flock of Christ; at one time by teaching and exhortation to the Brethren, but at another time[34] openly before their faces they contended with them in discussion, and put them to shame; and again, also, by writing treatises they diligently refuted and exposed their opinions. But Theophilus, together with others, contended against them; and he is celebrated for one treatise, which was ably composed by him against Marcion, which, together with the others that I have

already mentioned, is still preserved. And after him Maximinus received the Bishoprick of the Church of Antioch, who was the seventh after the Apostles.

But Philip, respecting whom we have learned from the words of Dionysius, Bishop of Corinth, that he was Bishop of the church of the city of Gortyna, he also composed with accuracy a treatise against Marcion; Irenæus too, and Modestus, who, more than the others, openly exposed the error of this man; and many others whose treatises are preserved in the possession of many Brethren up to this day.

At this time, also, Meliton, Bishop of the church of Sardis, and Apollinaris, Bishop of the church of Hierapolis, flourished with praise; who made, each one of them for himself, a separate apology for the Faith, and presented it to the Emperor of the Romans, who lived at that time. But the treatises by these, with which we have become acquainted, are the following:—by Meliton, On Easter two, and On Polity, and On the Prophets; and another On the Church, and another On the First Day of the Week; and again another On the Faith of Man, and another On his Formation; and again another On the Hearing of the Ear of Faith: and besides these, On the Soul and Body; and again On Baptism, and On the Truth, and On the Faith; and On the Birth of Christ, and On the word of his Prophecy; and again On the Soul and on the Body; and another On the Love of Strangers, and On Satan, and On the Revelation of John; and again another On God who put on the body; and again another which he wrote to the Emperor Antoninus. But when he wrote respecting the time of Easter, at the commencement he gave this information, "In the time of Servilius Paulus, proconsul of Asia, Agaris (Sagaris) suffered martyrdom; and there was much questioning in Laodicea touching Easter, which varied as to the time in those days, and these things were written." But this same tract Clement of Alexandria[35] mentions in a treatise of his own which he wrote on Easter, and says that it was on the occasion of this treatise of Meliton that he himself also wrote. But in that apology, which he presented to the Emperor, he relates that such things were done by him to our people: "That

which never before took place;—the race of those who fear God is now persecuted by new decrees in Asia; for calumniators and such as covet the possessions of others, who have no shame, under the pretence of their having a decree, openly plunder and rob by night and by day men who have done no wrong." And after other things he proceeds to say, "If thou hast ordered this to be done, well; it is also done; for a righteous sovereign never purposeth any thing unrighteously. We even gladly endure the honour of this death; but we present to thee this supplication only, that thou wouldest first inquire respecting those who are the actors in this contest, and judge righteously, whether they be deserving of death and punishment, or of life and quietness. But if this will, and this new decree, be not from thee, which is not meet to be executed in this manner, not even towards barbarians and enemies,—the more especially do we entreat of thee not to be unmindful of us in this persecution by the world." But after this he proceeds—"Because our philosophy first flourished among the Barbarians; but it also sprung up among thine own people in the days of Augustus, and it became for the empire of the Romans a great power, and for thine own empire especially a good education; for from that time the dominion of the Romans increased and enlarged itself, which thou hast received and augmented, and thou wilt still strengthen it together with thy son, so long as thou protectest this philosophy which groweth up together with thy empire, that commenced with Augustus; which thy fathers also honoured together with the other religions: and this is a great proof, that for the good of the empire our preaching also sprang up together with its auspicious commencement, because since the days of Augustus no evil has befallen your empire, but rather in every thing it has acquired glory and power through the prayers of us all. And of all who have been Emperors, Nero and Domitian only gave heed to envious men, and received the accusation against our doctrine; and from these same, as by some unreasonable custom, it was brought to pass that the violence of falsehood should be directed against us.[36] But thine own ancestors corrected the error of these; for oftentimes

they rebuked by letters many who were desirous of attempting to cause troubles on this account; and thy grandfather Hadrian wrote to many touching this; and to Fundius (Fundanus) the proconsul of Asia. But thy father wrote respecting us to different cities, that no man should injure us, during the time that thou also together with him wast governing every thing; even to the Pharisæans (Larissæans) and to the Thessalonians, and to Athens, and to all nations. But respecting thyself, we are persuaded that thou, still more than they, hast a good will concerning these things; and we are persuaded that thou wilt the rather order with wisdom whatsoever we entreat of thee." But so far were these things set down.

But in the Extracts which were written by Meliton, at the beginning of them, he has noted down the number of the books of the Old Testament and shewn which are received: and it is right we should enumerate them here. But he wrote after this manner: "Meliton to Onesimus my brother, greeting: Because oftentimes with that earnestness which thou hast touching the Word, thou hast exhorted me to make for thee Extracts from the Law and from the Prophets relating to our Saviour and to the whole of our faith, and moreover hast been desirous to learn accurately respecting the Antient Books, how many they are in number and what they are consecutively, I have given diligence to do this, because I am persuaded through thy earnestness touching the faith and touching the doctrine of the Word, that thou esteemest the love of God above every thing, and art striving for eternal life. When, therefore, I went up to the East, and proceeded even to that country in which they were preached and practised, and had learned accurately respecting the books of the Old Testament, I wrote them down and have sent them to thee. Their names are these—Of Moses five *books*, Genesis, and Exodus, and Numbers, and Of the Priests (Leviticus), and Deuteronomy; and again of Jesus, the Son of Nun; and the Book of Judges, and Ruth, and four Books of Kings, and two Books of Chronicles, and the Psalms of David; and of Solomon, the Proverbs, which is Wisdom, and Koheleth, and the Song of Songs; and Job; and of the Prophets, Isaiah and

Jeremiah, and the twelve Prophets together; and Daniel, and Ezekiel, and Ezra: from which same I have made Extracts, and arranged them in six discourses." All these of Meliton. And again there are also many treatises by Apollinaris which are still preserved in the possession of many; but those which have been seen by us are the following—One, which is the Apology, that was made to the same Emperor of whom we have spoken above; and Against the Heathen five *books*; and Against the Jews two *books*; and those which he composed afterwards against the heresy of the Phrygians, which had recently sprung up a little time before, because then Montanus, together with the false prophetesses which were attached to him, had begun to turn aside from the truth.

HYPOMNEMATA,

WHICH AMBROSE, A CHIEF MAN OF GREECE, WROTE; WHO BECAME A CHRISTIAN: AND ALL HIS FELLOW-SENATORS RAISED A CLAMOUR AGAINST HIM; AND HE FLED FROM THEM, AND WROTE AND SHEWED THEM ALL THEIR FOLLY; AND AT THE BEGINNING OF HIS DISCOURSE HE ANSWERED AND SAID:

Do not suppose, Men and Greeks, that my separation from your customs has taken place without a befitting and just cause; for I have investigated the whole of your wisdom of poetry, and rhetoric, and philosophy; and when I found not any thing right or worthy of the Deity, I was desirous of investigating the wisdom of the Christians also, and of learning and seeing who *they are*, and when, and what is this its recent and strange production, or on what good things they rely who follow this wisdom, so as to speak the truth.

Men and Greeks, when I had made the inquiry I found not any folly, as in the famous Homer, who says respecting the wars of the two trials, "for the sake of Helen many of the Greeks perished at Troy, far from their beloved home." For first they say respecting Agamemnon their king, that through the folly of Menelaus his brother, and the vehemence of his madness, and the incontinence of his lust, he was desirous to go and rescue Helen from a leprous shepherd: but when the Greeks had been

---

Μὴ ὑπολάβητε, ὦ ἄνδρες Ἕλληνες, ἄλογον ἢ ἀνεπίκριτον εἶναί μου τὸν ἐκ τῶν ὑμετέρων ἐθῶν χωρισμόν· οὐδὲν γὰρ ἐν αὐτοῖς εὗρον ὅσιον ἢ θεοφιλές. Αὐτὰ γὰρ τὰ τῶν ποιητῶν ὑμῶν συνθέματα λύσσης καὶ ἀκρασίας ἐστί μνημεῖα. Τῷ γὰρ ἐν παιδείᾳ παρ' ὑμῖν προὔχοντι φοιτῶν τις πάντων ἀνθρώπων ἐστὶν ἀργαλεώτατος. Πρώτιστα μὲν γάρ φασι τὸν Ἀγαμέμνονα, τῇ τοῦ ἀδελφοῦ ἀκρασίᾳ, ἐπιτεταμένῃ λύσσῃ καὶ ἀκατασχέτῳ ἐπιθυμίᾳ συνεργοῦντα, καὶ τὴν θυγατέρα πρὸς θυσίαν εὐδοκήσαντα δοῦναι καὶ πᾶσαν ταράξαι τὴν Ἑλλάδα, ἵνα ῥύσηται τὴν Ἑλένην ἀπὸ λεπροῦ ποιμένος

victorious in the war, and had burnt some cities, and taken some women and boys captive, and the land was filled with blood, and the rivers were filled with dead bodies, Agamemnon himself too was found to be taken captive by passion for Briseis: and Patroclus was slain, and Achilles, the son of the goddess Thetis, lamented over him; and Hector was dragged; and Priam, together with Hecuba, wept over the loss of their children; and Astyanax, the son of Hector, was thrown from the walls of Ilium, and his mother, Andromache, Ajax the great took; and that which had been captured in war after a little while was consumed in lust.

But respecting the perfidy of Ulysses, the son of Laertes, and his murders, who shall tell? for in one day his house became the grave for a hundred and ten suitors, and was filled with dead bodies and blood;[30] who also by his vice has gained praises, because through the excess of his cunning he concealed himself: who also, as ye say, sailed over the sea, and heard not the voice of the Sirens, because he stopped his ears with wax. But Achilles himself, the son of Peleus, who leaped over the river, and put to flight the Trojans, and slew Hector, this your champion became the slave of Philoxena, and was vanquished by an Amazon while

---

ἡρπασμένην. Ὁπότε δὲ καὶ τοῦ πολέμου κατασχόντος αἰχμαλώτους ἤγαγον, αὐτὸς Ἀγαμέμνων ὑπὸ Χρυσηΐδος αἰχμάλωτος ἤγετο· πρὸς τὸν Θέτιδος παῖδα Βρισηΐδος ἕνεκεν ἔχθραν ἤρατο. Αὐτὸς δὲ Πηληϊάδης, ὁ ποταμὸν πηδήσας, Τροίαν καταστρέψας, Ἕκτορα χειρωσάμενος, Πολυξένης ὁ ἥρως ὑμῶν δοῦλος ἦν· ὑπὸ Ἀμαζόνος νεκρᾶς νενίκητο· τὰ θεότευκτα ὅπλα ἀποδυσάμενος, νυμφικὴν στολὴν ἐνδυσάμενος, φίλτρων θῦμα ἐγίνετο ἐν τῷ τοῦ Ἀπόλλωνος νηῷ. Ὁ γὰρ Ἰθακήσιος Λαερτιάδης ἐκ κακίας ἀρετὴν ἐνεπορεύσατο· ὅτι δὲ ἀγαθῆς φρονήσεως ἄμοιρος ἦν, ὁ κατὰ τὰς Σειρῆνας διάπλους ἐδήλωσεν, ὅτι μὴ ἠδυνήθη φρονήσει ἐμφράξαι τὴν ἀκοήν. Ὁ Τελαμώνιος Αἴας, ὁ τὸ ἐπταβόειον φέρων σάκος, διὰ τὴν πρὸς Ὀδυσσέα περὶ τῶν ὅπλων κρίσιν ἡττηθείς, ὑπὸ μανίας ἡλίσκετο. Ταῦτα παιδεύεσθαι οὐ θέλω· οὐ γὰρ τοιαύτης ἀρετῆς ἐπιωικάζομαι,

she lay dead: and he stripped off his armour, and put on the bridal dress, and at last was sacrificed to love.

So much, then, with respect to heroes; and I should have been satisfied for Homer to be left to thee, if thy vain words had only proceeded to speak of men, and not concerning the gods, because, touching the gods, I am ashamed even to utter them; for the fabled accounts are very wicked and horrible, and surpassing all belief, and necessarily ridiculous; for a man must laugh when he approaches them, nor will he believe when he hears them: gods, indeed! who have not one of them observed the laws of righteousness, and chastity, and modesty, but are adulterers, and have lived in dissipation, and yet have not been condemned to death, as it was just. For the Lord of the gods, that "Father of gods and men," according to what you say, was not only an adulterer, for this would have been too little, but he also slew his own father, and was a pæderast. First, then, I will speak concerning his adultery, although I am ashamed, for he appeared to Antiope like a Satyr; and he dropped down upon Danae like gold; and to Europa he became a bull, and a swan

---

ἵνα τοῖς Ὁμήρου μύθοις πείθωμαι· ἔστι γὰρ ἡ πᾶσα ῥαψῳδία, Ἰλιάδος τε καὶ Ὀδυσσείας ἀρχὴ καὶ τέλος, γυνή.

Ἀλλ' ἐπεὶ Ἡσίοδος μεθ' Ὅμηρον Ἔργα τε καὶ Ἡμέρας συνέγραψε, τίς αὐτοῦ τῇ λήρῳ Θεογονίᾳ συνθήσεται; Φασὶ γὰρ Κρόνον, τὸν Οὐρανοῦ παῖδα, τῆς ἀρχῆς καθελεῖν τὸν πατέρα καὶ τῶν σκήπτρων λαβέσθαι, καὶ διευλαβηθέντα τὸ ὅμοιον παθεῖν τεκνοφαγεῖν ἑλέσθαι, τῇ δὲ τῶν Κουρήτων ἐπινοίᾳ τὸν Δία κλαπέντα καὶ λαθόντα δεσμοῖς καθεῖρξαι τὸν πατέρα, καὶ διανείμασθαι, ὡς λόγος, Δία μὲν τὸν αἰθέρα, Ποσειδῶνα δὲ τὸν βυθόν, καὶ Πλουτέα τὴν καθ' ᾅδου μοῖραν λαχεῖν. Ἀλλ' ὁ μὲν Πλουτεὺς τὴν Κόρην ἥρπασε· καὶ ἡ Δήμητρα, ἀλωμένη κατὰ τὰς ἐρήμους, τὸ τέκνον ἐζήτει. Καὶ τοῦτον τὸν μῦθον εἰς ὕψος ἤγαγε τὸ ἐν Ἐλευσῖνι πῦρ. Πάλιν ὁ Ποσειδῶν Μελανίππην μὲν ἤσχυνεν ὑδρευομένην, ὄχλῳ δὲ Νηρηίδων οὐκ ὀλίγων κατεχρήσατο, ὧν τὰ ὀνόματα ἐὰν διηγώμεθα, πολὺ πλῆθος λόγων κατατρίψομεν· Ὁ μὲν οὖν Ζεὺς μοιχὸς πολλαχῇ· ἐπ' Ἀντιόπῃ μὲν ὡς σάτυρος καὶ Δανάῃ χρυσὸς καὶ ἐπ' Εὐρωπῃ

to Leda. But the love of Semele, the mother of Bacchus, proved both his own importunity, and also the jealousy of the chaste Juno. And he caught up Ganymede the Phrygian like an eagle, in order that a beautiful and becoming boy might be his cupbearer. Moreover that Lord of the gods slew Saturn his own Father, in order that he might seize upon his kingdom. Oh! of how many censures is the Lord of the gods guilty, and to how many deaths is he obnoxious, as an adulterer, and as a sorcerer, and as a pæderast? Read to the Lord of the gods, oh men and Greeks, the law respecting parricide, and the sentence against adultery, and the shame of the obscenity of pæderastism. For how many adulterers has the Lord of the gods instructed? For how many pæderasts, and sorcerers, and murderers? for if a man be found to be guilty of lust, he shall not be put to death, because he does this to be like the Lord of the gods; and if he be detected as a murderer, he has an apology in the Lord of the gods; and if a man be a sorcerer, he has learnt it from the Lord of the gods; and if he be[10] a pæderast, the Lord of the gods is his advocate.

ταῦρος ἦν, ἐπτεροῦτο δὲ παρὰ Λήδᾳ. Ὁ γὰρ Σεμέλης ἔρως καὶ αὐτοῦ τὴν ἀκρασίαν ἤλεγξε καὶ τῆς Ἥρας τὸν ζῆλον. Τὸν γὰρ Φρύγα Γανυμήδην, φασίν, εἰς τὸ οἰνοχοεῖν ἀνήρπασε. Καὶ ταῦτα μὲν οἱ Κρονίδαι ἐποίησαν. Ὁ γὰρ μεγαλώνυμος ὑμῶν ὁ Λητοΐδης, ὁ μαντικὴν ἐπαγγειλάμενος, ἑαυτὸν ἤλεγξεν ὅτι ψεύδεται. Δάφνην ἐδίωξεν, ἣν οὐ κατέλαβε· καὶ τῷ ἐρομένῳ αὐτὸν Αἰακίδῃ θρησκεύοντι τὸν αὐτοῦ θάνατον οὐκ ἐμαντεύσατο. Ἀθηνᾶς γὰρ τὸ ἀνδρικὸν σιγῶ καὶ Διονύσου τὸ θηλυκὸν καὶ Ἀφροδίτης τὸ πορνικόν. Ἀνάγνωτε τῷ Διΐ, ἄνδρες Ἕλληνες, τὸν κατὰ πατραλῴων νόμον καὶ τὸ μοιχείας πρόστιμον καὶ τὴν παιδεραστίας αἰσχρότητα. Διδάξατε Ἀθηνᾶν καὶ Ἄρτεμιν τὰ τῶν γυναικῶν ἔργα καὶ Διόνυσον τὰ ἀνδρῶν. Τί σεμνὸν ἐπιδείκνυται γυνὴ ὅπλοις κεκοσμημένη, ἀνὴρ δὲ κυμβάλοις καὶ στέμμασι καὶ ἐσθῆτι γυναικείᾳ καλλωπιζόμενος καὶ ὀργιῶν σὺν ἀγέλῃ γυναικῶν;

Τὸν γὰρ τριέσπερον Ἀλκείδην, τῶν ἀγώνων ἡγήτορα, τὸν δι' ἀνδρείαν ᾀδόμενον, τὸν τοῦ Διὸς υἱόν, ὃς βριαρὸν κατέπεφνε λέοντα

But if a man should speak about courage, Achilles was braver than the Lord of the gods, because he slew him who had slain his friend; but the Lord of the gods wept over Sarpendon, his own son, while he was dying, being very sorry. And Pluto, who also is a god, ravished Proserpine, but the mother of Proserpine was in great trepidation, and searching for her daughter in every desert. And Alexander Paris, when he had carried off Helen, received the judgment of vengeance, as being her lover by force; but Pluto, who was a god, and ravished Proserpine, remained without any disgrace. And Menelaus, who was a man, knew how to go in search of Helen his wife, but Ceres, who was a goddess, knew not where to look for her daughter Proserpine. Let Vulcan pass over his jealousy, and be not envious, for he is forgotten because he is old and lame; but Mars is loved because he is a youth and beautiful in stature. But there was the reproach of adultery because Vulcan was not aware of the love of his wife Venus and Mars; but when he did know, Vulcan said, "Come, see a ridiculous and foolish deed, how me, who am her own, Venus, the daughter of the Lord of the gods, is disgracing me, who am her own, and honouring Mars who is a stranger to her. And is it not a shameful thing for the Lord of the gods, because he loved those which were like these? And Penelope continued as a widow twenty years, because she was expecting her husband Ulysses, and was employed with works, and diligent in occupations during the time that all those suitors were urging her; but Venus, who is a goddess, while her husband Vulcan was present with her, abandoned him because she was overcome by love for Mars.

Hear, men and Greeks, which of you would dare to do this, or

καὶ πολύκρανον ὤλεσεν ὕδραν. Ὑὸν δ' ἄγριον ἀκάματον ὁ νεκρώσας, ὄρνιθας δ' ἀνδροβόρους ἱπταμένας καθελεῖν ὁ δυνηθείς, καὶ κύνα τρικάρηνον ἐξ ᾅδου ἀναγαγών, Αὐγείου δ' ὀχυρὸν τεῖχος σκυβάλων καθελεῖν ὁ δυνηθείς, ταύρους δὲ καὶ ἔλαφον ἀνελὼν ὧν μυξωτῆρες ἔπνεον πῦρ, καὶ καρπὸν χρύσεον στελέχους ἔλαβεν, ἑρπετὸν ἰοβόλον ἀνελών καὶ Ἀχελῷου, τίνος ἕνεκεν ἔκτανεν οὐ θέμις εἰπεῖν,

could even bear to behold it. And if one should dare, what torment is reserved for him, or what stripes? Nevertheless, Saturn, who is a god, who ate up all those children, is not even brought before a tribunal. They say, however, that the Lord of the gods, his son, only escaped from him, and the madness of his father Saturn was deceived, because Rhea his wife, the mother of the Lord of the gods, gave him a stone instead of his son the Lord of the gods, to prevent him from devouring him. Hear, men and Greeks, and reflect upon this madness; for the brute beast, that feedeth in the field knoweth its own food, and will not touch strange food; likewise the animals and the reptiles too, and the birds also, know their own food; but respecting men it is not meet[41] for me to say any thing: you know indeed their food, and understand; but Saturn, who is a god, not knowing his proper food, swallowed a stone. Wherefore, oh men and Greeks, if ye be willing to have such gods, do not blame one another whenever ye do such things as these; and be not thou angry against thy son when he purposeth to kill thee, because he is imitating the Lord of the gods. And if a man be guilty of adultery with thy wife, why dost thou reckon him as an enemy, and yet worshippest and servest the Lord of the gods, who resembles him? And why dost thou blame thy wife, when she is guilty of adultery and is without punishment, but honourest Venus and settest her in temples? Persuade Solon to break his own laws, Lycurgus also to abstain from making laws, and let the judges of the Areopagus break theirs and not judge again, nor let there be any more councils for the

---

καὶ τὸν ξενοκτόνον Βούσιριν, καὶ ὄρη πηδήσας ἵνα λάβῃ ὕδωρ ἔναρθρον φωνὴν ἀποδιδόν, ὡς λόγος· ὁ τὰ τοσαῦτα καὶ τοιαῦτα καὶ τηλικαῦτα δρᾶσαι δυνηθείς, ὡς νήπιος ὑπὸ σατύρων κατακυμβαλισθεὶς καὶ ὑπὸ γυναικείου ἔρωτος ἡττηθεὶς ὑπὸ Λυδῆς γελώσης κατὰ γλουτῶν τυπτόμενος ᾖδετο· καὶ τέλος, τὸν Νέσσειον χιτῶνα ἀποδύσασθαι μὴ δυνηθείς, πυρὰν κατ' αὐτοῦ αὐτὸς ποιήσας τέλος ἔλαβε τοῦ βίου. Θέτω τὸν ζῆλον Ἥφαιστος, καὶ μὴ φθονείτω εἰ πρεσβύτης ὢν καὶ κυλλὸς τὸν πόδα μεμίσητο, Ἄρης δὲ πεφίλητο νέος ὢν καὶ ὡραῖος. Ἐπεὶ οὖν, ἄνδρες Ἕλληνες, οἱ μὲν θεοὶ ὑμῶν

Athenians. Let the Athenians dismiss Socrates, for no one resembling Saturn has ever been brought before him. Neither let them put Orestes, who slew his own mother, to death; for, lo! the Lord of the gods has done worse things than these to his father. Œdipus also too hastily inflicted injury upon himself, who put out his eyes because he had slain his father unawares, because he did not look to the Lord of the gods, who killed his father, and remained without any punishment. The Corinthians also expelled Medæa, because she had slain her children, but they serve and honour Saturn, who ate up his own children. And as for Alexander Paris, he did right in ravishing Helen in order that he might imitate the god Pluto, who carried off Proserpine.

Let men be freed from the laws, and let cities belong to lascivious women, and be the abode of sorcerers; for this reason, oh men and Greeks, because your gods are debased like yourselves, but your warriors are brave as your dramas relate, and your histories proclaim; respecting the furies of Orestes, and the bed of Thyestes, and the pollution of Pelops; and concerning Danaus, who through his jealousy slew and cut off some of his sons in their banqueting; and also the feasting of Thyestes upon a corpse in vengeance, and Procne up to this time crying as she flies, and also her sister piping with her tongue cut out. But what is it fit to say respecting the murder of Œdipus, who married his own mother, and whose brothers, who were also his own sons, slew one another?

And I hate also your festivals, for there is no moderation there

---

ὑπὸ ἀκρασίας ἠλέγχθησαν, ἄνανδροι δὲ οἱ ἥρωες ὑμῶν, ὡς αἱ παρ' ὑμῖν δραματουργοὶ ἱστορίαι ἐδήλωσαν, τὰ μὲν Ἀτρέως ἄγη, Θυέστου λέχη, καὶ Πελοπιδῶν μύση, καὶ Δαναὸν φθόνῳ φονεύοντα, καὶ ἀτεκνοῦντα μεμεθυσμένον, καὶ τὰ Θυέστεια δεῖπνα ἃ Ἐρινύες ἤρτυον. Καὶ Πρόκνη μέχρι νῦν ἐπτερωμένη γοᾷ, καὶ ταύτης ἀδελφὴ γλωσσοτόμητος τέτριγεν ἡ Κεκροπίς. Τὰ γὰρ Οἰδίποδος κέντρα τί δεῖ καὶ λέγειν, καὶ τὸν Λαΐου φόνον καὶ μητρὸς γάμον, καὶ τὴν τῶν ἀδελφῶν αὐτοῦ καὶ τέκνων ἅμα ἀλληλοκτονίαν;

Καὶ τὰς πανηγύρεις ὑμῶν μεμίσηκα· ἄμετροι γὰρ ἐκεῖ πλησμο-

to the sweet pipes that drive away care, which play with a tremulous motion, and the preparation of the unguents with which ye anoint yourselves,(42) and the garlands which ye put on. And in the abundance of your wickedness ye have forgotten shame, your understandings also are blinded, ye have been tempted too by importunity, and have loved the bed of lying. And if these things had been said by another, perhaps they would have brought an accusation against him that they are not true; but your own poets declare them, and your songs and dramas proclaim them. Come, then, and be instructed by the Word of God, and by consoling wisdom: rejoice and partake of it: know too the King incorruptible, and become acquainted with his servants, which boast not in armour, neither make slaughter: because our Captain delighteth not in the multitude of an army, neither in the horsemen and in their beauty, nor in the illustriousness of family; but he delighteth in the pure soul, which a wall of justice sur-

---

ναί, καὶ αὐλοὶ γλαφυροὶ ἐκκαλούμενοι πρὸς οἰστρώδεις κινήσεις, καὶ μύρων περίεργοι χρίσεις, καὶ στεφάνων περιθέσεις. Καὶ τῷ τοσούτῳ σωρῷ τῶν κακῶν τὴν αἰδῶ περιγράφετε, καὶ νοῦν πληροῦσθε, ὑπὸ ἀκρασίας ἐκβακχευόμενοι· καὶ ταῖς ἀνοσίαις καὶ λυσσώδεσι χρᾶσθαι εἰώθατε μίξεσιν. Εἴποιμι δ' ἂν ὑμῖν ἔτι καὶ τοῦτο· Τί ἀγανακτεῖς, Ἕλλην ὤν, πρὸς τὸ τέκνον σοῦ, εἰ τὸν Δία μιμούμενος ἐπιβουλεύει σοὶ καὶ ἐπ' ἴσου τὸν γάμον σεσύληκε; Τί τοῦτον ἐχθρὸν ἡγῇ, τὸν δὲ ὅμοιον αὐτῷ σέβῃ; Τί δὲ μέμφῃ σοῦ τὴν γυναῖκα ἀκολάστως ζῶσαν, τὴν δὲ Ἀφροδίτην ναοῖς τετίμηκας; Καὶ εἰ μὲν ταῦτα ὑφ' ἑτέρων ἦν εἰρημένα, κατηγορία ἔδοξεν εἶναι ψιλὴ καὶ οὐκ ἀλήθεια· νῦν δὲ ταῦτα οἱ ὑμέτεροι ᾄδουσι ποιηταί, καὶ αἱ παρ' ὑμῖν κεκράγασιν ἱστορίαι.

Ἕλθετε λοιπόν, ἄνδρες Ἕλληνες, καὶ σοφίᾳ ἀπαραμιλλήτῳ κοινωνήσατε, καὶ θείῳ λόγῳ παιδεύθητε, καὶ μάθετε βασιλέα ἄφθαρτον· καὶ τοὺς τούτου ἥρωας ἐπίγνωτε οὔποτε λαοῖς φόνον ἐργαζομένους. Αὐτὸς γὰρ ἡμῶν ὁ στρατηγὸς οὐ βούλεται σωμάτων ἀλκὴν καὶ τύπων εὐμορφίαν οὐδ' εὐγενίας φρύαγμα, ἀλλὰ ψυχήν τε καθαράν, ὁσιότητι τετειχισμένην, ἤδη δὲ διηνεκῶς ἐπιστατῶν

rounds. But the Word of God is always instructing us, and the promises of our good King and the works of God. Oh the soul that is purchased by the power of the Word! oh the trumpet of peace without war! oh the doctrine quenching the natural fire of the soul, which maketh not poets, nor produceth philosophers, nor the crowd-followed orator; but goeth and maketh the dead pass over that he die not, and raiseth men from earth as Gods, to the region which is above the firmament. Come, be instructed, and be like me, for I also have been like you.

ἡμῖν ὁ θεῖος λόγος, καὶ τὰ τοῦ βασιλέως ἡμῶν συνθήματα, πράξεις θείας, ὡς διὰ λόγου δυνάμεως εἰς ψυχὴν διϊκνουμένης. ὢ σάλπιγξ εἰρηνικὴ ψυχῆς πολεμουμένης, ὢ παθῶν δεινῶν φυγαδευτήριον, ὢ πυρὸς ἐμψύχου σβεστικὸν διδασκάλιον! ἥτις οὐ ποιητὰς ποιεῖ, οὐ φιλοσόφους κατασκευάζει οὐδὲ ῥήτορας δεινούς, ἀλλὰ παιδεύουσα ποιεῖ τοὺς θνητοὺς ἀθανάτους, τοὺς βροτοὺς θεούς· ἐκ γῆς δὲ μετάγει εἰς τοὺς ὑπὲρ Ὄλυμπον ὄρους. Ἔλθετε, παιδεύθητε· γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ἤμην ὡς ὑμεῖς. Ταῦτά με εἶλε, τό τε τῆς παιδείας ἔνθεον καὶ τὸ τοῦ λόγου δυνατόν· ὅτι καθάπερ ἐπαοιδὸς ἀγαθὸς ἐκ φωλεοῦ ἐξερπύσαι ποιήσας φυγαδεύει δεινὸν ἑρπετόν, οὕτως ὁ λόγος ἐξ αὐτῶν τῶν τῆς ψυχῆς μυχῶν τὰ δεινὰ τῆς αἰσθήσεως ἀπελαύνει πάθη· πρῶτον ἐπιθυμίαν, δι' ἧς πᾶν δεινὸν φύεται, ἔχθραι, ἔρεις ζῆλος, ἐριθεῖαι, θυμοί, καὶ τὰ ὅμοια τούτοις. Ἐπιθυμίας οὖν ἀπελαθείσης εὔδιος ἡ ψυχὴ καὶ γαληνιῶσα γίνεται. Παραλυθεῖσα δὲ τῶν περὶ τὸν τράχλον αὐτῆς κακῶν περιῤῥεόντων ἀπέρχεται πρὸς τὸν ποιήσαντα αὐτήν· δεῖ γὰρ ἀποκατασταθῆναι ὅθεν ἀπέστη, ἵθεν τις ἐγένετο ἢ ἐστιν.

THE EPISTLE OF MARA, SON OF SERAPION.

MARA, SON OF SERAPION, TO SERAPION MY SON, GREETING.

When thy master and tutor wrote to me a letter, and informed me that thou art very dililgent in learning for a child of few years, I blessed God, that thou, being a little boy without one to guide thee, hast begun with a good intention; and as for me myself this has been a consolation to me, that respecting thee, a little boy I have heard, of this greatness of mind and good conscience, such as does not readily remain in many. On this account, lo! I have written to thee this memorial of what I have experienced in the world; for the manner of men's living has been experienced by me, and I have walked in instruction, and all those things of the instruction of the Greeks I have found them wrecked together with the birth of life. Be careful, therefore, my son, of those things which are suitable for such as be free, to meditate upon learning, and to pursue after wisdom: and in this manner reckon to be confirmed in that with which thou hast begun; and remember my injunctions with diligence, as a quiet man, who loveth discipline: and although it appear to thee to be very bitter, when thou shalt experience it for a little while, it will be very pleasant to thee, because so also it hath happened to me. But a man when he shall be departed from among his family, and shall be able to retain his own habit, and shall do with justice whatsoever is proper for him, he is that chosen man who is called the Blessing of God, and with whose liberty nothing else can be compared. For such men as are called to discipline, seek to disentangle themselves from the struggle of the time; and such as lay hold upon wisdom are elevated by the hope of righteousness; and those that stand in the truth exhibit the standard of their virtue; and those that devote themselves to philosophy look to escape from the miseries of the world. But thou, too, my son, conduct thyself so wisely in these things, as a wise man who endeavoureth to spend a pure life: and beware lest the acquisition of wealth, which the many thirst after, subdue thee, and

thy mind be turned to desire riches which are not real; for neither when *men* obtain their desire do they abide, not even while they continue in righteousness: and all these things which are seen by thee in the world, as of one who is for a short[44] time, are to be dissolved like a dream; for they are the ups and downs of the times.

And as to vain glory, which occupies the life of men, thou considerest not that it is one of those things which give us joy: speedily it becometh an injury to us: and especially the birth of beloved children. For in both these things the contest of feelings hurts us: for as to the good, love for them torments us, and we are attracted by their manners; and as to the vicious, we labour for their correction, and grieve over their vices.

For I have heard respecting our companions, that when they were departing from Samosta it grieved them; and like those who blame the time, they also spake after this manner: "Henceforth we are driven far away from the habitation of men, and we are not allowed to return to our city, and to behold our men, and to embrace our gods with praise." It is meet that that should be called a day of lamentation, because one heavy grief laid hold upon them all equally. For with tears they remembered their fathers, and with sighs their mothers, and they grieved over their brethren, and sorrowed over their betrothed whom they left behind: and when we heard the report of their former companions, that they were going to Seleucia, we went secretly on the way towards them, and joined our trouble with theirs. Then was our sorrow very vehement, and justly was our weeping augmented by our loss, and the dark cloud collected our sighs, and our trouble was increased from the mountain, for not one among us was able to quell the miseries which were upon him. For the love of life was retained together with the pains of death, and our misfortunes drove us out of the way; for we beheld our brethren and our children as captives, and we remembered our companions that were dead, who were laid in a country not their own: and each of us was also anxious about himself, lest affliction should be added to affliction, or another grief should overtake the one which preceded it.

What advantage do men that are imprisoned gain from having

experienced these things! But as for thee, my beloved, let it not grieve thee that thy loneliness has been driven from place to place; because men are born for this end, to receive the accidents of the time. But thus reckon thou, that for wise men every place is equally the same; and for the virtuous, fathers and mothers abound in every city. Even indeed from thine own self take the trial. How many men, who know thee not, love thee as their own children, and a multitude of women receive thee like their own beloved ones. Verily as a stranger thou hast been successful, verily for thy little love many men have desired thee.

What, then, have we to say [45] touching the error which has come into the world? Both the progress in it is with heavy labour, and we are shaken by its commotions like a reed by the wind. For I have wondered at many that cast away their children, and I have marvelled at others that brought up those which were not their own: there are some that acquire the riches in the world, and I have also marvelled at others who inherit that which is not their own. Thus understand and see that it is in the path of error we are walking.

A sage among men once began to say to us: On which of *all* possessions can a man rely? Or respecting what things can we speak as if they are enduring? On abundance of riches? they are snatched away. On fortresses? they are plundered. On cities? they are laid waste. On greatness? it is brought low. On splendour? it is overthrown. On beauty? it withereth. On laws? they pass away. On poverty? it is despised. On children? they die. On friends? they become false. On honours? envy goeth before them.

Let a man therefore rejoice in his empire like Darius, and in his prosperity like Polycrates, or in his valour like Achilles, or in his wife like Agamemnon, or in his offspring like Priam, or in his skill like Archimedes, or in his wisdom like Socrates, or in his learning like Pythagoras, or in his enlightenment like Palamedes—the life of men, my son, departs from the world, but their praises and their virtues continue for ever.

But thou, my little son, choose for thyself that which fadeth not away, because they that occupy themselves in such things are called

modest and beloved, and lovers of a good name: but whenever any evil thing opposeth thee, blame not man, nor be angry against God, neither murmur against thy time. If thou continue in this mind, thy gift is not a small one which thou hast received from God, which standeth not in need of riches, nor is brought near to poverty, because thou wilt perform thy part in the world without fear, and with rejoicing: for fear and excuse of that which cometh naturally is not for the sake of the wise, but for the sake of those who walk without law; because a man has never been stripped of his wisdom in the same manner as of his wealth. Be careful for knowledge rather than for riches, for by how much the more possessions increase, by so much the more does evil abound. For I have seen that where good things abound, so also (46) misfortunes oppose; and where honours are brought, there also sorrows collect themselves; and where riches are multiplied, there is the bitterness of many years. If, therefore, thou art wise, and diligently keepest watch, God will not cease from helping thee, nor men from loving thee. Whatsoever thou art able to acquire, let that be sufficient for thee; and if indeed thou be able to do without possessions, then shalt thou be called blessed, because no one will even envy thee. And remember this too, that nothing troubles thy life very greatly except possessions, that no man after his death is called master of possessions: because weak men are led captive by the lust of them, and know not that a man dwells like a stranger in his possessions: and they are fearful because they are not secured for them; for they have forsaken that which is their own, and seek that which is not theirs.

For what else have we to say, when wise men are forcibly dragged by the hands of tyrants, and their wisdom is taken captive by calumny, and they are oppressed in their intelligence without defence? For what advantage did the Athenians gain by the murder of Socrates, the recompense of which they received in famine and pestilence? Or the people of Samos by the burning of Pythagoras, because in one hour their country was entirely covered with sand? Or the Jews *by the death* of their wise king, because from that same time their kingdom was taken away?

For with justice did God make recompense to the wisdom of these three: for the Athenians died of famine; and the Samians were overwhelmed by the sea without remedy; and the Jews, desolate and driven from their own kingdom, are scattered through every country. Socrates is not dead, because of Plato; neither Pythagoras, because of the statue of Juno; nor the Wise King, because of the laws which he promulgated.

But I, my son, have experienced in what wretched misery men stand; and I have wondered that they are not overwhelmed by the evils which surround them. Not even wars are sufficient for them, nor griefs, nor sicknesses, nor death, nor poverty; but like vicious beasts they attack one another in hatred, which of them shall inflict the greater evil upon his fellow. For they have gone beyond the limits of truth, and transgress all good laws, because they hang upon their own lust: for so long as a man coveteth that which he lusteth after, how is he able to do with justice that which is befitting him? And they acknowledge no moderation, and seldom do they stretch forth their hands towards truth[47] and virtue, but conduct themselves in their manner of living like the dumb and the blind. The wicked rejoice, and the righteous are troubled: he that hath denieth, and he that hath not striveth to acquire: the poor beg, and the rich conceal: and every one laugheth at his neighbour: the drunken are crazy, and those that have recovered themselves repent: some of them weep, and some sing, and others laugh; others, care has seized upon them: they rejoice in evil things; and they reject the man who speaketh the truth. A man may then wonder, while the world consumes in derision, while they have not one manner of living, they are anxious about these things; and one of them is looking when he shall acquire the name of victory in battle; and the brave look not to how many foolish lusts a man is led captive in the world. But I could wish also that repentance had recurred to them a little, who conquer by their might, and are condemned by their cupidity. For I have tried men; and thus have I tried them, that they look to this one thing—to abundance of riches; and on this account they have no firm counsel, but by the change of their mind each is

speedily cast down to be absorbed in grief; and they regard not the vast riches of the world, that whatever there be of trouble it brings us all equally to the same time; for they depend upon the majesty of the belly, that great disgrace of the corrupt.

But this which comes into my mind to write to thee, it is not enough to read it, but it should also proceed to practise. For I know too, that when thou shalt experience this manner of living, it will please thee much, and thou wilt be free from evil indignation, that on children's account we endure riches. Separate henceforth from thee the cherished grief of men, a thing which never profits at all; and drive away from thee that care which produceth no advantage, for we have no means and discretion except *in* magnanimity, to be equal to the misfortunes and to endure the griefs, which we are always receiving at the hands of the times; for it behoveth us to look to these things, and not to those which pertain to joy and a good name. Apply thyself to wisdom, the fountain of all good things, and the treasure which fadeth not, and there shalt thou lay thine head and rest, for she will be to thee a father and a mother, and a good companion for life. Have all familiarity with perseverance and patience, which are able to meet all the tribulations of weak men; for in this manner is their power great, because they can bear hunger,[48] and endure thirst, and they refresh every grief. But of labour and death they also declare. Attend to these, and thou shalt pass a tranquil life, and thou wilt be to me a consolation, while thou shalt be called the Ornament of his parents. For at that former time, while our city was standing in its magnificence, thou mayst know that against many men abominable words were uttered. But we also acknowledged from the Time, that we fully received from its majesty appropriate love and beauty; but the Time forbade us to complete those things which were resolved upon in our mind. And here, too, in prison we give thanks to God that we have obtained the love of many; for we essayed our soul to continue in wisdom and in rejoicing. But if any drive us by force, he will proclaim the witness against himself, that he is far removed from all good things, and will receive disgrace and

shame from the vile object of shame. For we have shewn our truth, that we have no vice in an empire. But if the Romans will permit us to return to our country in justice and righteousness, let them act like humane men, and they will be called good and righteous, and the country in which they abide will also be in tranquillity. For let them shew their own greatness by leaving us free. Let us be obedient to that dominion which the Time has assigned to us, and let them not, like tyrants, treat us as slaves; and whatever may be decreed to take place, we shall not receive any thing more than the tranquil death which is reserved for us.

But thou, my little son, if thou desirest diligently to know these things, first govern lust, and apply moderation to that in which thou abidest, be satisfied, and beware lest thou be angry: and instead of rage be obedient to virtue. For I now am meditating upon this, that, as I recollect, I may leave for myself a book, and with a prudent mind may accomplish the path to which I am condemned, and may escape without sorrow from the evil destruction of the world. For I pray to receive dissolution, and what death, it matters not to me. But and if any grieve or be anxious, I counsel him not: for there in the way of life of the whole world he will find us before him.

One of his friends asked Mara, the son of Serapion, when he was in bonds by his side, "On thy life, Mara, I pray thee tell me what laughable thing has appeared to thee that thou laughedst?" Mara said to him, "I was laughing at the Time, because, without having borrowed any evil from me, it repays me."

HERE ENDETH THE EPISTLE OF MARA, SON OF SERAPION.

NOTES.

BARDESAN.

P. 1. *Book of the Laws of Countries.* The title of this treatise is given by Eusebius, *Ec. Hist.* b. iv. c. 30, Ὁ περὶ εἱμαρμένης διάλογος; by Epiphanius, Κατὰ εἱμαρμένης, *Panarium adversus Hæres.*; 36, p. 477.

L. 1. *Shemashgram.* This is the pronunciation according to the vowels which have been added by a later hand. In Greek it is written Σαμψιγέραμος. There was a king of Emesa so called, whose daughter was married to Aristobulus: See Josephus, *Antiq. Jud.* b. 18, c. 6, and b. 19, c. 8. A Priest of Venus at Emesa of this name went out to meet Sapor, king of Persia, when he advanced against that city in the reign of the Emperor Valerian. See Johannes Malela, *Chronograph.* vol. i. p. 391, edit. Oxon. 1691. In Strabo the name is written Σαμψικέραμος. *Geog.* b. 16. p. 753, edit. Casaubon, 1620. M. Renan has mistaken this for the name of a place, and supposed the particle and verb ܕܐ which follow to be the name of a person. It is hardly possible to commit a greater number of errors in the same space than M. Renan has fallen into in translating the first lines of this treatise. "Il y a quelques jours, en allant visiter à Schémsgarm notre frère Évéthès, nous y rencontrames Bardesane, qui, après s'être assuré de notre santé," &c. See "Lettre à M. Reinaud sur quelques manuscrits Syriaques du Musée Britannique," in Journal Asiatique. 1852.

L. 8. *Avida.* This name is given by Epiphanius Ἀβειδὰ, the *vau* being sounded like *β*, as in ܣܒܝܠܐ *Sibylla*, p. ܟ, l. 5. M. Renan has again fallen into an error here, and translated this man's name "un de nos compagnons," adding, in a note, "Je suppose que le traducteur a lu συνήθεια (ܚܒܪܘܬܐ) au lieu συνήθης." Apparently he was ignorant of the account given by Epiphanius, and has assumed against all authority that Bardesan wrote this treatise in Greek.

P. 3. L. 20. Compare what is here said about man's free agency with Justin Martyr. *Apol.* i. c. 7, 43; Origen, *De Princip.* iii. c. 1; *Philocalia* c. xxvi.

P. 4. L. 14. *Being.* The Syriac word is ܟܝܢܐ, which is often used for Æon. See Hahn, *Bardesanes Gnosticus*, p. 58, et seq.

L. 15. *Established.* The original word is ܩܝܡܐ from ܩܘܡ, which corresponds with the Greek term δημιουργέω.

L. 16. *Image of Elohim* ܕܕܡܘܬܐ ܕܐܠܗܐ, the Hebrew בצלם אלהים, retained by Bardesan: the Peshito renders ܕܕܡܘܬܗ ܕܐܠܗܐ. Gen. i. 27.

L. 36. *The Angels.* Bardesan takes here בני אלהים, Pesh. ܒܢܝ ܐܠܗܐ, Sept. υἱοὶ τοῦ Θεοῦ, Gen. vi. 2, to be 'angels.' So Josephus: Πολλοὶ γὰρ ἄγγελοι Θεοῦ, γυναιξὶ συμμιγέντες, ὑβριστὰς ἐγέννησαν παῖδας, καὶ παντὸς ὑπερόπτας καλοῦ: *Antiq. Jud.* b. 1. c. 3. Justin Martyr: Οἱ δὲ ἄγγελοι παραβάντες τήνδε τὴν τάξιν, γυναικῶν μίξεσιν ἡττήθησαν, καὶ παῖδας ἐτέκνωσαν, οἱ εἰσὶν οἳ λεγόμενοι δαίμονες. *Apol.* ii. c. 5. Clemens Alexandrinus: Ἄγγελοί τινες ἀκρατεῖς γενόμενοι, ἐπιθυμίᾳ ἁλόντες, οὐρανόθεν δεῦρο καταπεπτώκασιν: *Strom.* b. 3. And again, Οἱ ἄγγελοι ἐκεῖνοι οἱ τὸν ἄνω κλῆρον εἰληχότες, κατολισθήσαντες εἰς ἡδονὰς, ἐξεῖπον τὰ ἀπόῤῥητα ταῖς γυναιξὶν, b. 5. Edit. Potter. pp. 538, 650. Tertullian. "Nam et illi, qui ea constituerunt, damnati in pœnam mortes deputantur, illi scilicet angeli, qui ad filias hominum de cœlo ruerunt.——Utrumne mulieres sine materiis splendoris et sine ingeniis decoris placere non possent hominibus, quæ, adhuc incultæ et incompostæ et ut ita dixerim, crudæ ac rudes angelos, moverant?" See *De Cultu fœminarum*, i. c. 2. See also *De Idolatria*, c. ix. Sulpitius Severus: "Angeli, quibus cœlum sedes erat, speciosarum forma virginum capti, illicitas cupiditates appetierunt: ac naturæ suæ originisque degeneres, relictis Superioribus, quorum incolæ erant, matrimoniis se mortalibus miscuerunt:" *De Sacra Historia*, b. i. p. 7. Lactantius: "Misit angelos ad tutelam cultumque generis humanii——. Itaque illos cum hominibus commorantes dominator ille terræ fallacissinus consuetudine ipsa paulatim ad vitia pellexit, et mulierum congressibus inquinavit." *Institut. Divin.* lib. ii. c. 14. The author of the *Testaments of the* XII *Patriarchs.* Ἐθελξαν τοὺς Ἐγρηγόρους πρὸ τοῦ κατακλυσμοῦ, κακεῖνοι συνεχῶς ὁρῶντες αὐτὰς, ἐγένοντο ἐν ἐπιθυμίᾳ ἀλλήλων κ.τ.λ. *Test. Reuben*, c. 5. Grabe, *Spicilegium.* Vol. 1. p. 150. This opinion of the more antient Christian writers Chrysostom refutes, *Homil.* 22 *in Genes.* Edit. Paris, 1614, p. 249; Theodoretus, *Quæst. in Genesin*, 47; and Augustin: although in the copies of Genesis, which he used, the term 'angels' was found, "Nam et Canonica Scriptura sic loquitur, in quo libro hæc legimus, cujus verba ista sunt. *Et factum est postquam cœperunt homines multi fieri super terram et filiæ natæ sunt illis, videntes* Angeli Dei *filias hominum, quia bonæ sunt, sumpserunt sibi uxores ex omnibus quas elegerunt.*

De Civitate Dei b. xv. c. 23. The opinion generally held is this of Augustin and others, that the בני אלהים, the "Sons of God," were the descendants of Seth. In this the *Book of Adam*, lately translated from the Ethiopic by Dillman, concurs: "Die kinder Seths aber, die oben auf dem berge waren, hatten gepflegt zu beten and God zu lobpreisen anstatt der schaaren (der engel) die gefallen waren, und Gott hatte ihnen den namen "engel" gegeben und sich sehr über sie gefreut:" *Das christliche Adambuch des Morgenlandes*, in Ewald's "Jahrbucher der Biblichen wissenschaft," 1853. p. 93. I find the same notion in the ܟܬܒܐ ܕܥܝܪ *Cave of Treasures*, ܘܐܬܚܙܝ ܠܗܘܢ ܕܒܢܝ ܐܢܫܐ ܫܦܝܪܝܢ ܗܘ ܠܗܘܢ ܕܒܢܝ ܩܝܢ ܕܠܐ ܫܦܝܪ ܗܘ ܠܗܘܢ ܕܒܢܝ ܫܝܬ ܕܠܐ ܫܦܝܪ ܗܘ ܠܗܘܢ ܕܒܢܝ ܐܢܫ

L. 4. *O Philip and Baryama.* I am not sure respecting this latter word, whether it be a proper name or not: perhaps ܘܒܪ ܝܡܐ may be rendered "even profoundly," *literally*, "even a son of the sea." The book of Chronicles is called in the Peshito ܣܦܪ ܕܒܪ ܝܡܝܢ, that is ܣܦܪ ܕܒܪ ܝܘܡܬܐ ܕܡܠܟܐ. I do not know whether by my fault or the compositor's, the word is spelled wrongly *Phillip* in this place.

L. 7. *In another place.* Probably referring to some of his former works.

P. 15, L. 26. *Associations.* ܡܘܙܓܝܗܘܢ. Julius Firmicus Maternus calls this "radiationis societas." See *Ad Mavortium Lollian. Astron.* b. ii. c. 26. Edit. 1551, p. 36.

L. 30. *The doctrine of both countries is the same.* The Chaldæans, according to Diodorus Siculus, were a colony from Egypt, *Bibl. Hist.* b. i, p. 73. Edit. Hanoviæ, 1604. Clemens Alexandrinus writes Αἰγύπτιοι γοῦν πρῶτοι Ἀστρολογίαν εἰς ἀνθρώπους ἐξηνέγκαν· ὁμοίως δὲ Χαλδαῖοι: *Stromat.* i. p. 361. Cited also by Euseb. *Præp. Evang.* x. 6. See also Gallæus, *De Sibyllis*, p. 484. Julius Firmicus says that he has embodied in his treatise on Astrology all that the Egyptians and Babylonians had said on this head. "Hæc cum omnia mihi a te, Mavorti, ornamentum bonorum, facili demonstrationis magisterio traderentur, ausus sum etiam ipse aliquid inconsulti sermonis temeritate proferre, ut promitterem me tibi editurum, quicquid Ægyptii veteres, sapientes ac divini viri, Babyloniique prudentes, de vi stellarum ac potestatibus divinæ nobis doctrinæ magisterio tradiderunt." See Præfat. The reader who is desirous of further information as to many astrological questions alluded to by Bardesan will find them stated fully by Julius Firmicus.

P. 16, L. 7. *Seres.* Respecting these see Pliny, *Hist. Nat.* vi. c. 17; Solinus c. 53; Pomponius Mela i. c. 2; *Vetus orbis descriptio Græci Scriptoris sub Constantio.* Ed. J. Gothofred. Genevæ, 1628, p. 1.

L. 11. *The fierce*, Syr. ܥܙܝܙܐ, Ἄζιζος, as Julian has it. Eusebius renders πυριλαμπέος; and so also Cæsarius, whose version is independent of that used by Eusebius. See p. 35, L. 30. Ruffinus in the *Recognitions:* "stella Martis ignita."

P. 17, L. 1. *Of the Brahmins.* For the account of the Brahmins amongst the ancients, see Palladius, *De Gentibus Indiæ et Bragmanibus;* and two other writers edited in the same volume by Ed. Bisse, 4to. Lond. 1665. Strabo: *Geog.* x. p. 712. Origen; *Contra Celsum*, p. 19. Edit. Spencer. Cantab. 1658. Jerome in his Second Book, *Adversus Jovinianum*, refers to this matter: "Bardesanes, vir Babylonius, in duo dogmata apud Indos gymnosophistas dividit, quorum alterum appellat Brachmanas, alterum

Samanæos, qui tantæ continentiæ sunt, ut vel pomis arborum juxta Gangen fluvium, vel publico orizæ, vel farinæ alantur cibo, et cum rex ad eos venerit, adorare illos solitus sit, pacemque suæ provinciæ in illorum precibus arbitrari sitam." Edit. Erasmi, tom. ii. p. 55. There is no mention of the name *Samanæi*, either in the original Syriac, or by Eusebius, Cæsarius, or Ruffinus in his version of the Recognitions. They are named, however, by Porphyry, referring to Bardesan, *De abstinentia*, lib. 4. § 17. Ἰνδῶν γὰρ τῆς πολιτείας εἰς πολλὰ νενεμημένης, ἐστί τι γένος παρ' αὐτοῖς τὸ τῶν θεοσόφων· οὓς Γυμνοσοφιστὰς καλεῖν εἰώθασιν Ἕλληνες. τούτων δὲ δύω αἱρέσεις, ὧν τῆς μὲν Βραχμᾶνες προίστανται, τῆς δὲ Σαμαναῖοι· ἀλλ' οἱ μὲν Βραχμᾶνες ἐκ γένους διαδέχονται, ὥσπερ ἱερατείαν, τὴν τοιαύτην θεοσοφίαν. Σαμαναῖοι δὲ λογάδες εἰσὶν, κἀκ τῶν βουληθέντων θεοσοφεῖν συμπληρούμενοι. ἔχει δὲ τὰ κατ' αὐτοὺς τοῦτον τὸν τρόπον, ὡς Βαρδησάνης, ἀνὴρ Βαβυλώνιος, ἐπὶ τῶν πατέρων ἡμῶν γεγονὼς, καὶ ἐντυχὼν τοῖς περὶ Δαμάδαμιν πεμπομένοις Ἰνδοῖς πρὸς τὸν Καίσαρα ἀνεγραψεν. Origen also speaks of the Samanæi in conjunction with the Brahmins, τῶν παρ' Ἰνδοῖς φιλοσοφούντων Βραχμᾶνες, ἢ Σαμαναῖοι : *Contra Celsum*, lib. 1, p. 19. Clemens Alexandrinus too mentions them. Προέστησαν δὲ αὐτῆς Αἰγυπτίων τε οἱ Προφῆται, καὶ Ἀσσυρίων οἱ Χαλδαῖοι, καὶ Γαλατᾶν οἱ Δρυΐδαι, καὶ Σαμαναῖοι Βάκτρων.—Ἰνδῶν τε οἱ Γυμνοσοφισταί· ἄλλοι τὲ φιλόσοφοι βάρβαροι. διττὸν δὲ τούτων τὸ γένος, οἱ μὲν Σαρμάναι, αὐτῶν, οἱ δὲ Βραχμάνοι καλούμενοι. *Stromat.* lib. 1, p. 359. Edit. Potter.

P. 18. L. 1. *By custom*, ܒܟܡܐ. The Greek of Eusebius has ἀγρευόντες, as if he had read ܒܨܝܕܐ; an error which might easily have arisen if the words were written in the antient square character דבעידא and דבציידא respectively.

L. 10. This abominable law of the antient Persians is frequently referred to by the early Christian writers. Tertullian, "Plane Persæ, Ctesias edit, tam scientes quam non horrentes cum matribus libere vivunt. *Ad Nationes* 1. c. 18. edit. Fr. Oehler, p. 338. See also Clemens. *Hom.* xix. c. 19: Origen, *Contra Celsum*, p. 248. 331. See *Vetus orbis descriptio*, p. 9. The author of this law is stated by Theodoretus to be Zaradas. Ἀλλὰ κατὰ τοὺς Ζαράδου πάλαι Πέρσαι πολιτευόμενοι νόμους, καὶ μητράσι καὶ ἀδελφαῖς ἀδεῶς καὶ μέντοι καὶ θυγατράσι μιγνύμενοι, καὶ ἔννομον τὴν παρανομίαν νομίζοντες : *Græc. Affec. Curat.* De legibus : edit. Gaisford, p. 351. In the ܡܕܝܢ, f. 22. b., it is stated that Idashir ܐܝܕܫܝܪ, the Magus received the following instruction : ܐܡܪ ܠܗ ܡܢ ܩܕܡ ܕܐܝܬ ܠܗ ܐܝܬ ܠܗ ܐܝܬ ܠܗ

priest, that a man cannot become a priest and a Magus until he shall have had connexion with his mother, and with his daughter, and with his sister; and he made Idashir priest in this manner."

P. 19, L. 1. *Called Magi.* Eusebius has Μαγουσαῖοι, and so the Recognitions 'Magusæi,' and Epiphanius, *Panarium adv. Hæres.* p. 1094.

P. 20, L. 1. Epiphanius makes a blunder, and attributes what is said here of the Geli to the Seres. See *Panar. adv. Hæres.* p. 1091.

L. 12. *Lascivious.* The Syriac is ܡܢܦܩܐ, which I have not found in any Lexicon. Both Eusebius and Cæsarius have σπατάλους. Ruffinus seems to have read the preceding word ἄνανδρους in rendering 'effeminatos.'

P. 21, L. 1. *Bactrians which are called Cashani.* Eusebius has Βάκτροις only; Cæsarius Σούσοις τῆς Βαβυλῶνος; and Ruffinus "in Susis." I have written *Cashani*, but am ignorant of the true way of enunciating ܩܫܢܝܐ. We may compare كشانية and كاسان. See Abulfeda تقويم البلدان, edit. Reinaud et De Slane, ٤٩٢. ٥٠٠. Strabo has, *Geog.* xv. p. 728, Λέγονται δὲ καὶ Κίσσιοι οἱ Σούσιοι. There are two countries, ἡ Κίσσια and οἱ Κόσσαι, bordering on Susiana, the latter on the side of Assyria, the former towards the Elymites. See Ptolemy, *Geogr.* vi. 3.

L. 7. *With their slaves.* These characteristics of the Bactrian women are attributed to the Liburni by Scylax, *Periplus*, edit. Vossius, Amstel. 1639, p. 7. The same things are also said of the women of the Geli. See above, p. 19.

L. 15. *The Racami, and of the Edesseans and the Arabians.* Eusebius has only ἐν δὲ τῇ Ἀραβίᾳ καὶ τῇ Ὀσροηνῇ. The whole is omitted by Cæsarius and the Recognitions. In the Peshito, Jud. vi. 3, we find ܒܢܝ ܪܩܡ for the Arabians. There is a town of Syria called Racim near Balca, all the houses of which are hewn out of the rock, as if they were one stone. الرقيم وهو بليدة صغيرة بقرب البلقاء وبيوتها كلها منحوتة من صخر كانها حجر واحد. See Abulfeda, *loc. cit.* p. ٢٢٧.

P. 22, L. 1. *Hatra.* ܚܛܪܐ. At p. 20 this is written ܚܘܛܪܐ. This was the town the seige of which Trajan was compelled to raise shortly before his death. See Tillemont, *Histoire des Empereurs*, vol. ii. p. 209.

L. 2. *Even of little value.* ܕܡܢܝܐ ܫܘܝܐ. Eusebius has ὀβολοῦ ἄξιον, as if he had read ܕܡܢܝܐ ܫܘܝܐ.

L. 10. *Laws of* * * * The rest has been purposely erased. Eusebius, however, gives Παρ' Ἕλλησι, which is also omitted by Cæsarius and the Recognitions.

L. 15. *Laws of the Orientals.* The context seems to shew that this is an error of the transcriber. Eusebius has Παρὰ δὲ Γάλλοις, and the Recog-

nitions 'apud Gallos,' which agrees here with the sequel better than the Syriac.

P. 24, L. 7. *Book of the Chaldæans.* M. Renan has cited a few lines from this place; but he has erred in stating "Le dernier paragraph est donné sous le titre spécial de ܟܬܒܐ ܕܟܠܕܝܐ, *Livre de Chaldéens.*" It will be seen that this is not the last paragraph of the treatise of Bardesan. The heading is only given in distinctive red letters, like ܢܡܘܣܐ ܕܫܪܝܐ, and the others above.

L. 11. *And dancers* ܘܪܩܕܐ. M. Renan has transcribed erroneously ܘܪܘܕܐ, and omitted to translate it.

L. 12. *Tayites* ܕܛܝܝܐ. The name of a race of Arabs, and often used for Arabs generally. Eusebius, probably not understanding the word, has Ταϊνοῖς. Cæsarius, who also does not appear to have understood it, has Ἠλείοις; and the author of the Recognitions, or Ruffinus the translator, has avoided the difficulty by omitting it altogether. M. Renan has printed ܕܛܝܢܐ to agree with the Greek of Eusebius, but has translated 'le pays des Tay.'

L. 14. *Nomades.* The Syriac has ܢܘܡܪܘܣ, evidently an error of the scribe for ܢܘܡܕܘܣ, and Νομάσι of Eusebius.

L. 15. *Hispania.* Eusebius and Cæsarius both have ἐν τῇ Σκυθίᾳ, and the Recognitions 'Scythas.'

P. 25, L. 3. *The Zazi, and in Brusa, which is beyond the Duro.* Eusebius has Ὠτανῇ καὶ Σαυνίᾳ καὶ ἐν Χρυσῇ; the Recognitions 'in Chrysea insula' only; and Cæsarius omits the passage altogether. Epiphanius, who evidently had this treatise of Bardesan before him, has ἢ Γερμανῶν χώρᾳ, ἢ Σαρματίᾳ, ἢ ὁπόσοι ἐν τοῖς Δαύνισιν, ἢ παρὰ Ζιχοῖς, p. 1091. It is plain that the text of Bardesan was not clearly understood by the translators, and, as is often the case in obscure passages, it has suffered further corruption in the transcription. This may be the reason why it is omitted by Cæsarius. I find it not an unusual thing for translators to omit what they do not understand, and to take no notice of it whatever. We may trace the connexion of Hispania, or Spania, with Σαυνίᾳ and Δαύνισιν, and of Zazi with Ζιχοῖς. The difference between Brusa and Χρυσῇ must have arisen from the similarity between ב and כ in ברוסא and כרוסא. As it is difficult to pronounce with any degree of certainty what are the precise places meant by Bardesan; I have not thought it expedient to waste my own and the readers' time by offering uncertain conjectures.

P. 28, L. 10. *Decani.* The twelve signs of the zodiac were each divided

into three parts, making thirty-six, which, being again each subdivided into ten portions, were called Decani. "Singula signa in tres partes dividuntur: singulæ autem partes singulos habent decanos ut sint in singulis signis terni decani." See Julius Firmicus, *Ad Mavort. Loll. Astron.* p. 17. Manilius, *Astronomicon*, B. 4. L. 298, gives the following account of them:

"Quapropter Grajæ dixere Decania gentes?
A numero nomen positum est, quod partibus astra
Condita tricenis triplici sub sorte feruntur,
Et tribuunt denas in se coeuntibus astris,
Inque vicem ternis habitantur singula signis."

P. 29, L. 17. *Of their establishing* ܕܩܝܡܗܘܢ. Eusebius has τοὺς πρὸ αὐτῶν, as if he had read ܕܩܕܡܝܗܘܢ; as it is found three lines below, 'abrogated all their *ancient* laws,' where, however, he has τοὺς τῶν βαρβάρων νομούς ἤλλαξαν.

P. 31, L. 14. *Tharatha.* This is the same as the goddess Rhea. Justin Martyr mentions this practice καὶ φανερῶς εἰς κιναιδίαν ἀποκόπτονταί τινες καὶ εἰς μητέρα θεῶν τὰ μυστήρια ἀνάφερουσι, *Apol.* 1. c. 27, edit. Otto, p. 72. Itane propterea Galli abscissi huic Magnæ Deæ serviunt, ut signifiant, qui semine indigeant, terram sequi oportere? See Augustin, *De Civit. Dei*, b. 7, c. 24. See also Epiphanius, *Panar.* p. 1092. *Abgar* was a general title borne by the Kings or Toparchs of Edessa. See Assemani, *Bibl. Orient.* tom. i. p. 261. Bayer thinks the king especially alluded to here was Abgar, son of Maanes, who began to reign about A.D. 200. *Historia Osrhoena et Edessena ex numis illustrata*, p. 169; but this does not accord with the accounts given by other writers. It seems much more probable that this was Abgar, the son of Maanes, who began his reign A.D. 152. See Hahn. *Bardesan. Gnost.* p. 14.

P. 32, L. 9. *On the appointed days.* The Syriac is ܒܝܘܡܬܐ ܕܩܪܝܢܝܐ. I do not know what the precise meaning of ܩܪܝܢܝܐ here is, and Eusebius gives no aid, for he has omitted this passage, and the Greek also otherwise varies considerably from the original to the end of the treatise. Compare what Bardesan says here relative to the change effected by Christianity, with Eusebius, *Præp. Evang.* lib. 4, and Theodoret, *Græc. Affec. Curat.* edit. Gaisford, p. 349.

P. 40, L. 16. 150 *circuits of Mercury* 60 *years.* This will not agree with the calculation a few lines below, 12 *thousand circuits of Mercury* 6 *thousand years.* There is therefore an error in the manuscript in the first instance reading 150 for 120, or in the latter 12 for 15.

ON MELITON.

P. 41. *Who was in the presence.* M. Renan translates "qui factus est coram," referring to "sermo" before. The writer in the "Journal of Sacred Literature," 1855, who signs his initials B. H. C., whom I shall henceforth designate by these letters, has "before Antoninus Cæsar," omitting altogether to translate ܩܕܡ. It does not, however, seem probable that the oration was made in the Emperor's presence, because the author speaks of *writing* it. "But touching Nebo, which is in Mabug, why should I *write* to you." See p. 44, L. 34 above. Meliton appears to have seen and conversed with the Emperor, and afterwards to have written this oration. An active verb relating to the *author*, ܩܕܡ ܐܬܬ, B.H.C. has made passive, and referred it to the *Oration*, "and it was addressed."

L. 1. *It is not an easy matter*, &c. There is a sentence so exactly like this in Justin Martyr, that it would almost seem as if the one were copied from the other. Ἀλλ' ἐπεὶ γνωρίζομεν οὐ ῥᾴδιον ἀγνοίᾳ κατεχομένην ψυχὴν συντόμως μεταβάλλειν. *Apol.* i. 12, p. 32, edit. Otto.

L. 2. *Has been pre-occupied by error.* B.H.C. having before made an active verb passive, here makes a passive verb active, and translates "apprehends him." As there are so many grammatical blunders committed by this translator, it would be a waste of time to mention them all. I shall therefore only notice some of the other errors that he has fallen into, which may mislead such as would depend upon his translation, as exhibiting the real meaning of the Syriac.

L. 9. *Like passion and sleep,* ܐܡܪ ܫܒܐ ܕܡܕܒܪ, M. Renan has translated "morbo vel dementiæ." ܡܕܒܪ, indeed, signifies *madness* as well as *sleep;* but the words immediately following shew that the latter is meant here.

L. 10. *Using the word as a stimulus, and smiting such as are asleep also awaketh them.* M. Renan has wrongly translated "Veritas vero utitur verbo sicut clavi (ad liberandum eos.) Ipsa vivificat eos qui dormiebant," mistaking the meaning of the word ܡܫܚܣܐ, and supposing ܚܫܐ to be from the root ܫܚ instead of ܚܫܐ.

L. 15. *And so then they suppose that this is righteousness.* B.H.C. wrongly "inasmuch as they think thus—that this is righteousness." M. Renan, surely by an oversight, has translated 'et existimant justitiam salvam esse.'

L. 18. *A good excuse that a man be in error with the many.* Justin Martyr writes, παραιτουμένους δόξαις παλαιῶν ἐξακολουθεῖν, which, how-

ever, is cited by Johannes Damascenus with the reading of πολλῶν as here instead of παλαιῶν: *Apol.* i. 2, p. 4, edit. Otto.

L. 27. *While all things are changed.* This is omitted by B.H.C.

P. 42, L. 4. *It is found from his own words,* ܡܢ ܗܘ ܐܫܟܚ ܡܢ ܡܠܗ ܕܐܡܪ, or literally, *from what he saith the thing is found.* B.H.C. translates, absurdly enough, "when he has so said the thing is possible," evidently not knowing the difference between ܡܢ ܡܠܗ ܕܐܡܪ and ܡܢ ܡܠܗ ܕܐܡܪ. M. Renan, also, does not seem to have understood the passage in rendering it "de quacumque re id dicat."

L. 11. *Are not these things that we use as we please,* ܗܠܐ ܗܠܝܢ ܕܥܒܕܝܢ ܒܪܝܫܢ ܐܝ ܗܠܝܢ ܕܥܒܕܝܢ ܠܗܘܢ ܟܪܥܝܢ: literally, *Is it not these are they which we use according to our pleasure.* B.H.C. has translated, without any apparent meaning, "they are not such which we use as we will;" and M. Renan, with too much liberty, 'non sunt Dii, quando quidem utimur illis secundum voluntatem nostram.'

L. 17. *That so long as a man not having heard, neither discerneth nor understands,* ܕܥܕ ܐܢܫ ܕܠܐ ܫܡܥ ܠܐ ܡܬܒܨܪ ܠܐ ܡܣܬܟܠ. It is difficult to see how B.H.C. could have so misunderstood this plain sentence, and have translated it, "however many the men who do not hear, nor discern, nor understand."

L. 25. *That a voice has been heard in all the earth.* Rom. x. 18.

L. 31. *Light without envy is given to all of us, that we may see thereby; and if, when light has arisen upon us, any one closeth his eyes that he may not see, his course is to the ditch.* B.H.C. gives the following extraordinary translation: "Behold, light has arisen unto us! Man shuts his eyes that he may not see the pit to which he is journeying." M. Renan has wrongly translated ܠܐ ܡܫܬܒܐ, "quæ not fascinat." *To the ditch,* alluding to our Lord's words, Matt. xv. 14, who himself probably had reference to some proverb current amongst the Jews. In the *Testaments of the Twelve Patriarchs, Test. Reuben,* c. 2, we have the following similar passage: ὅτι ἀγνοίας πεπλήρωται, καὶ αὐτὴ τὸν νεώτερον ὁδηγεῖ ὡς τυφλὸν ἐπὶ βόθρον. See Grabe *Spicilegium,* vol. i. p. 147.

P. 43, L. 10. *That also the Sybil has said respecting them.* B.H.C. has rendered this in a marvellous manner—"Now I say that rejection is denounced against those." Not knowing that ܣܒܠ meant Sybil, he has invented a word, and translated it "rejection," apparently deriving it from the root ܣܒܠ; from which, however, it could not have been derived. But had that been the case, in its present form as an abstract

noun, it would be in the masculine gender: this translator, however, has had no difficulty in making it agree with a verb in the feminine, nor, again, in turning an active verb into a passive to suit his convenience. M. Renan, also, apparently ignorant of the meaning of ܣܘܠܐ, has omitted it altogether in his translation, and rendered the passage "quod jam dixi." See note above p. 77. Every one conversant with the early Christian writers Justin Martyr, Theophilus, Tertullian, Origen, Clemens Alexandrinus, Lactantius, &c., is aware that they often refer to the prophecies of the Sibyls. The passage to which Meliton seems especially to allude here is the following: See *Sibyllina Oracula*, edit. Gale, p. 467:

> Ἡμεῖς δ' ἀθανάτοιο τρίβου πεπλανημένοι ἦμεν
> Ἐργά τε χειροποίητα σεβάσμεθα ἄφρονι θυμῷ
> Εἰδώλων ξοάνων τε καταφθιμένων ἀνθρώπων.

This is also quoted, with two slight variations in the first verse, in the *Cohortatio ad Gentiles*, attributed to Justin Martyr. See edit. Oehler, p. 62.

Again, Ἀθάνατον γενετῆρα θεῶν, πάντων τ' ἀνθρώπων
Οὐκ ἔθελες τιμᾷν, θνητῶν ἔιδωλα δ' ἐτίμας.

See Gale, *ibid.* p. 385. Read G. J. Vossius, *De Theolog. Gentil.*, lib. 1, c. 11—13.

L. 13. *More than the former gods.* Tertullian writes to the same effect." Immo jam per deos dejerandi periculum evanuit, potiore habita religione per Cæsarem dejerandi, quod et ipsum ad offuscationem pertinet deorum vestrorum; facilius enim per Cæsarem pejerantes punirentur quam per ullum Jovem: *Ad Nationes*, lib. i, c. 10, p. 328, edit. Oehler. And again in his *Apology*, c. 28, p. 228: Ventum est igitur ad secundum titulum læsæ augustioris majestatis, siquidem majore formidine et callidiore timiditate Cæsarem observatis quam ipsum de Olympo Jovem. Et merito, si sciatis: Quis enim ex viventibus quilibet non mortuo potior?—Citius denique apud vos per omnes deos quam per unum genium Cæsaris pejeratur. Justin Martyr writes: Καὶ τί γὰρ τοὺς ἀποθνήσκοντας παρ' ὑμῖν αὐτοκράτορας, οὓς ἀεὶ ἀπαθανατίζεσθαι ἀξιοῦντες καὶ ὀμνύντα τινὰ προάγατε ἑωρακέναι ἐκ τῆς πυρᾶς ἀνερχόμενον εἰς τὸν οὐρανὸν τὸν κατακαέντα Καίσαρα: *Apol.* 1, c. 21, p. 56. Tertullian also expresses the same opinion as Melito respecting the origin of the heathen gods: Recogitemus omnem idolatrian in homines esse culturam, cum ipsos deos nationum homines retro fuisse etiam apud suos constet: *De Idolatria*, c. 15, p. 93. Respecting the divine honours paid to Julius Cæsar, see Suetonus, *Jul. Cæs.* c. 76: Valerius Maximus, lib. i. c. 6. § 13. Touching divine honours paid by the Emperor Hadrian to the

wretch Antoninus, see Justin Martyr, *Apol.* i. c. 29, p. 76; Eusebius, *Præpar. Evan.* b. ii. c. 6; *Hist. Eccl.* iv. 8; and Valesius' notes ad locum; and Tillemont, *Hist. des Empereurs*, vol. ii. p. 267.

L. 16. *And diminish the revenue of Cæsar*, B.H.C. renders "and fail to accomplish the decrees of Cæsar." M. Renan translates no better, "et decretis Cæsaris non obtemperant." The error of both has arisen from confounding ܦܣܩܘܢ, the Latin "fiscum," with the Syriac ܩܘܣܩܢܐ. Compare what Meliton says here with Tertullian, *Apol.* c. 13, and *Ad Nationes*, lib. i. c. 10.

L. 20. *Of such as worship*, ܕܐܝܠܝܢ ܕܣܓܕܝܢ: , B.H.C. translates "that they go in and worship." He has evidently mistaken ܕܐܝܠܝܢ, and read as if it were ܕܐܙܠܝܢ; but even then his version would be erroneous. M. Renan has not been much more felicitous in his rendering of this passage.

L. 23. *Instigate the deficient in understanding to worship that which hath no perception.* M. Renan, very erroneously, "impediunt et dehortantur imbecilles corde ne adorent ea quæ sensibus non capiuntur.' Compare ܕܠܐ ܡܪܓܫ, "which hath no perception," with the expression, λίθων οὐδεμίαν αἴσθησιν ἐχόντων, in the passage from Meliton's *Apology*, cited by the author of the *Chronicon Paschale*, edit. Dindorf, p. 483: Routh. *Reliq. Sacra.* vol. i. p. 118.

L. 30. *The wives of many.* See respecting the wives of Hercules, Diodorus Siculus, *Biblioth.* b. 4; and Eusebius, *Præpar. Evang.* lib. ii. c. 2.

L. 31. *Zuradi.* That is, Zaradas the Persian, said to be the author of the abominable law of the Persians: see note above, p. 81. Photius speaking of the work of Theodorus on Persian Magic, writes, καὶ ἐν μὲν τῷ πρώτῳ λόγῳ προτίθεται τὸ μιαρὸν Περσῶν δόγμα, ὃ Ζαράδης εἰσηγήσατο: *Biblioth.* Cod. 81, edit. Bekker, p. 63. B.H.C. has given the name 'Urdi,' adding the following note: "Manuscript ܐܘܪܕܝ. Who is meant is not apparent, but probably he was known to the Greeks and Romans by another name." Now the manuscript certainly reads ܙܘܪܕܝ, and the blunder has arisen from his confounding ܙ and ܐ of his own transcript. In the manuscript written in the old character these very dissimilar letters could not be confounded.

L. 34. *Acte.* B.H.C. has again erred here, and written "Ecate," adding the following note: "Manuscript ܐܩܛܐ, perhaps Thebes, which was called *Hecatompolis*, from its hundred gates." *Acte* is the same as *Attica*: "Sunt ergo Athenæ, ut ego accepi, prope litus maris sitæ, unde et regio adiacens ab ἀκτὴ, quod litus interpretatur, *Acte* vel *Attica*, ipsique Athenienses *Attici* nuncupantur." See *Scriptores Rerum Mythicarum*: Mythog. iii. 4, p. 172:

edit. G. H. Bode. See also Stephanus Byzant. *De Urbibus*, ad verbum Ἀκτὴ: edit. Th. de Pinedo, p. 55: Strabo, *Geograph.* lib. ix.: edit. Casaubon, p. 391. Augustin speaks to the same fact as Meliton: "His temporibus Dionysium, qui etiam Liber Pater dictus est et post mortem deus habitus est, vitem ferunt ostendisse in Attica terra hospite suo:" see *Civitat. Dei*, lib. xviii. c. 12. Compare Tertullian, "Ceterum si propterea Liber deus, quod vitem demonstravit, male cum Lucullo actum est, qui primus cerasia ex Ponto Italiæ promulgavit, quod non est propterea consecratus ut frugis novæ auctor, qui ostensor:" *Apol.* c. 11, p. 158.

L. 35. *Joseph, a Hebrew, who is called Serapis.* Meliton is not singular in this view. Tertullian, "Nam Serapis iste quidem olim Joseph dictus fuit, de genere sanctorum:" *Ad Nationes* ii. c. 8, p. 366. Julius Firmicus Maternus, *De Errore profan. relig.* c. 9: "Joseph, qui ob pudicitiam in carcerem missus, ereptus post interpretationem somnii, fuit particeps regni. Nam septem annorum collectis et servatis frugibus, alterius septennii egestatem divinæ manus providentia mitigavit. Huic post mortem Ægyptii patrio gentis instituto templa fecerunt ——. Nomen etiam, ut sanctus coleretur, ex primo auctore generis accepit. Nam quia Saræ pronepos fuerat, ex qua nonagenaria Abraham indulgentia Dei susceperat filium, Serapis dictus est græco sermone, hoc est Σαρᾶς ἄπο." Ruffinus states, b. xi. c. 22, "Quidam in honorem nostri Josephi formatum perhibent simulachrum, ob dimensionem frumenti, qua famis tempore subvenit Ægyptiis. Alii repertum in historiis Græcorum veteribus ferunt, Apin quendam patremfamilias seu regem in Ægypto Memphis positum, cum famis tempore frumenta apud Alexandriam defecissent ex proprio affatim civibus alimenta præbuisse. Quo defuncto, in honorem ejus instituerunt apud Memphis templum, in quo bos quasi indicium optimi agricolæ nutritur, habens quædam coloris insignia, qui ex nomine ejus Apis appelletur: σορὸν vero, id est, sepulchrum, in quo corpus ejus inerat, Alexandriam deduxerint, et soron Apis primo ex compositione Sorapin, post vero per corruptionem Serapin nominarint." See *Auctores Hist. Eccl.* edit. Basil. 1528, p. 256. Suidas has evidently followed Ruffinus: Σάραπις: τοῦτον ἐν Ἀλεξανδρείᾳ καθεῖλε Θεόφιλος ὁ Ἀρχιεπίσκοπος τὸ ξοάνον, ἐπὶ Θεοδοσίου τοῦ Μεγάλου: τοῦτον δὲ οἱ μὲν Διὰ ἔφασαν εἶναι· οἱ δὲ τὸν Νεῖλον, διὰ τὸ μόδιον ἔχειν ἐν τῇ κεφαλῇ, καὶ τὸν πῆχυν, ἤγουν τὸ τοῦ ὕδατος μέτρον· ἄλλοι δὲ τὸν Ἰωσὴφ ἀπὸ τῆς σοροῦ καὶ τοῦ Ἄπιδος σύνθετον ὄνομα πεποιηκότες ἐκάλουν αὐτὸν Σόραπιν, οἱ δὲ μετὰ ταῦτα Σάραπιν: see ad Σάραπις.

P. 44, L. 5. *Erechthippus*, ܐܪܟܬܝܘܣ. Evidently an error for *Erethonius* or *Erectheus*. Augustin writes, "Erechthoni regis Atheniensium, cu-

jus novissimis annis Jesus nave mortuus reperitur, Vulcanus et Minerva parentes fuisse dicuntur:" see *Civitat. Dei*, b. 18. c. 12.

L. 12. *Balthi* is the Syriac name of Venus, *Tamuz* of Adonis; and *Cuthar* is the Κινύρας of the Greeks: see Nork, *Die Gotter Syriens*, p. 79: Selden, *De Diis Syris* Synt. ii. c. 2, 3: Vossius, *De Theol. Gent.* b. i. c. 22, 23.

L. 20. *While he was hunting wild boars,* ܒܟܝ ܚܙܝܪ ܒܨܝܕܐ. There is no such word as ܨܝܕܐ. It is evidently an error of the copyist for ܨܝܚܐ or ܨܝܚܘܬܐ, "hunting:" written in Persian شِکِیر. B.H.C. has translated it, without noticing the difficulty, "where he was wounded by a boar;" and M. Renan altogether wanders from the meaning. "Cyniram (?) vero vertit in Aprum."

L. 21. Respecting the temple of Venus in Apheca: ἐν ἀκρωρείας μέρει τοῦ Λιβάνου ἐν Ἄφακοις: see Eusebius, *De Vita Constant.* b. iii. c. 55; and *De Laud. Constant.* c. viii. edit. Zimmermann, pp. 959, 1159; Zosimus, cited by Selden, *De Diis Syr.* p. 278, writes, Ἄφακα χώριόν ἐστι μέσον Ἡλιουπόλεώς τε καὶ Βύβλου, καθ' ὃ ναὸς Ἀφροδίτης Ἀφακίτιδος ἵδρυται. Lucian says that it was founded by Cinyras: see *De Syria Dea*, c. 9.

L. 23. *Nuh.* The manuscript reads plainly ܟܢܡ. B.H.C. has read otherwise, and translated 'Hai:' M. Renan 'Noe.' It is apparently a blunder of the copyist, probably for ܟܢܡ, 'Nai;' or 'Anai,' ܥܢܡ, the goddess Anais, or Anaitis. M. Renan has also suggested this name.

L. 26. *Athi a Hadibite.* I do not know what ܗܝܬܝ ܗܕܝܒܝܐ refers to. Nor am I able to offer any satisfactory explanation respecting this account of Meliton. The story seems to have originated in that of the little maid who was brought away captive out of the land of Israel, and waited upon Naaman's wife, and of the cure of Naaman's leprosy by Elisha. 2 Kings c. 5. Perhaps *Athi* may have some connection with the name Ἄττης or Ἄττις, who is said to have instituted the orgies for Rhea. See Lucian, *De Syria Dea*, c. 13. Vossius: *ibid.* c. 20. The account by Damascius of his visiting Hierapolis and sleeping there—as Photius has related it, and of the pestilential and deadly vapours which were emitted from a cavern under the temple of Apollo—taken in reference to what Meliton says respecting the unclean spirit in the sacred wood of Mabug, called also Hierapolis, and the way in which this was remedied by the daughter of Hadad, would seem to shew some connection between the stories and the names; but there is so much uncertainty in all this, that it would be needless to waste my own and the reader's time in offering conjectures. The passage alluded to in Photius is this: Λέγει δὲ ὁ συγγραφεὺς ὅτι τότε τῇ Ἱεραπόλει ἐγκαθευδήσας ἐδόκουν ὄναρ

ὁ Ἄττης γενέσθαι, καί μοι ἐπιτελεῖσθαι παρὰ τῆς μητρὸς τῶν Θεῶν τὴν τῶν ἱλαρίων καλουμένων ἑορτήν. See *Bibliotheca*, cod. 242, edit. Bekker, p. 345.

L. 32. *Bacru, the patrician of Edessa.* B.H.C. has translated "prince," and M. Renan "regem." The word ܐܒܐ is used in the Syriac version of the Theophania of Eusebius ܒܝܬ ܡܠܟܐ ܕܐܒܐ ܕܐܘܪܗܝ ܘܒܢܝ ܐܘܪܗܝ ܐܝܬ ܠܗ, where Dr. Lee translates 'rulers,' adding in a note, "ܐܒܐ, by mistake perhaps for ܐܲܒ̈ܗ̈ܬ, rulers being styled fathers." The recurrence of the word, however, here shews that it is not a mistake: see Book iii. c. 1. There were two kings of Edessa named Bacru, of whom an account has reached us: see *Chronicon Edessenum* in Assemani *Bibl. Or.* tom. i. p. 418, and Bayer, *Historia Orshoena*, p. 67.

L. 31. *Cuthbi.* The manuscript reads most plainly ܟܘܬܒܝ. B.H.C. has given "Cutheb," and says that the manuscript reads ܟܘܬܒ.

L. 34. *Mabug*, more generally known as Hierapolis. Pliny: "Bambyce, quæ alio nomine Hierapolis vocatur Syris vero Magog. Ibi prodigiosa Atargatis, Græcis autem Derceto dicta coletur:" b. v, c. 33.

L. 36. *A Thracian Magus.* B.H.C., I know not why, "the Magian, an enchanter." In the next line he has turned the proper name, ܗܕܪܢ, "Hadran," into a verb, and then translated it "*they* honour.' Had it been a verb, it could only have been rendered "*we* honored." Eusebius also intimates some connexion between Zoroaster, or Zaradusht, and Orpheus the Thracian, in the following passage of his *Præpar. Evang.* v. c. 4: εἴτε μάγων τῶν περὶ Ζωροάστρην ὁ λόγος οὗτός ἐστιν, εἴτε Θράκιος ἀπὸ Ὀρφέως. The author of the Clementine Homilies, ix. 4, says that Zoroaster was indentical with Nimrod! See also Recognitions iv. 27.

P. 45, L. 4. *The passage* B.H.C. translates "*the secret parts*;" apparently confounding ܟܒܘܬܐ with the Hebrew ערוה. The unclean spirit probably meant, the exhalation of pestilential vapours, see note above.

L. 6. *That she should draw water from the sea, and cast it into the well.* B.H.C., wrongly, "that water should be drawn;" and M. Renan, not less erroneously, "ut aqua e mari allata inpleret hanc planitiem." Both have referred to the passage of Lucian *De Syria Dea*, c. 13, which I transcribe here: Τὰ δὲ ἀπὸ τούτου, λέγεται λόγος ὑπὸ τῶν ἐν τῇ ἱρῇ πόλει, μεγάλως ἄξιος θωυμάσαι, ὅτι ἐν τῇ σφετέρῃ χώρῃ, χάσμα μέγα ἐγένετο, καὶ τὸ συμπαν ὕδωρ κατεδέξατο. Δευκαλίων δὲ, ἐπεὶ τάδε ἐγένετο, βωμούς τε ἔθετο, καὶ νηὸν ἐπὶ τῷ χάσματι Ἥρης ἅγιον ἑστήσατο. ἐγὼ δὲ τὸ χάσμα εἶδον, καὶ ἔστι ὑπὸ τῷ νηῷ κάρτα μικρόν· εἰ μὲν ὦν, πάλαι καὶ μέγα ἐὸν, νῦν τοιόνδε ἐγένετο, οὐκ οἶδα. τὸ δὲ ἐγὼ εἶδον, μικρόν ἐστι. σῆμα δὲ τῆς ἱστορίης τόδε πρήσσουσι. δὶς ἑκάστου

ἔτεος ἐκ θαλάσσης ὕδωρ εἰς τὸν νηὸν ἀπικνέεται· φέρουσι δὲ οὐκ ἱρέες μοῦνον, ἀλλὰ πᾶσα Συρίη, καὶ Ἀραβίη, καὶ πέρηθεν τοῦ Εὐφρήτεω, πολλοὶ ἄνθρωποι εἰς θάλασσαν ἔρχονται, καὶ πάντες ὕδωρ φέρουσι· τὸ πρῶτα μεν ἐν τῷ νηῷ ἐκχέευσι, μετὰ δὲ εἰς τὸ χάσμα κατέρχεται, καὶ δέκεται τὸ χάσμα, μικρὸν ἐὸν, ὕδατος χρῆμα πολλόν· τὰ δε ποιέοντες, Δευκαλίωνα ἐν τῷ ἱρῷ τῶνδε νόμον θέσθαι λέγουσι, συμφορῆς τε καὶ εὐεργεσίας μνῆμα ἔμμεναι.

L. 8. *According to that which was a mystery in their Magism.* B.H.C., erroneously, "as if there was some mystery in their enchantments."

L. 12. *But thou, a free intelligence, and cognizant of the truth, enter into thyself, and if they clothe thee in the fashion of a woman.* B.H.C. translates absurdly, "Now, the understanding is free, and a knower of truth: whether it is in these things consider with thyself. And if they dress up for thee the figure of a woman." M. Renan, less faulty, but not correctly, "Tu vero, mens libera et cognitor veri si reputaris, stude ut talis sis in anima tua, etsi ornatu muliebri indueris."

L. 23. *Impalpable.* ܠܐ ܡܬܡܫܝܫ by transposition for ܡܬܡܫܫ from the root ܫܫ, and not from ܫܝܫ as M. Renan has taken it in translating "nec commovetur." He also has mistaken in the next line ܡܬܡܙܡ for ܡܬܡܙܡ, and rendered "nec capitur." It is difficult to conceive how B.H.C. ever arrived at such a meaning as "is endowed with consciousness" for the former word. He has also strangely rendered the next sentences.

L. 32. *He needeth nothing,* ܠܐ ܡܬܥܪܟ ܒܥܝܢ ܕܠܐ. B.H.C. has translated this passage, "and know that he asketh nothing which is needless." And M. Renan, scarcely better, "Et scias eum nihil quærere a te de iis quæ non sunt necessaria (cognitu)."

L. 36. *But what is truth?* B.H.C. has omitted this altogether, and consequently made nonsense.

P. 46. L. 3. *Touching this matter,* ܥܠ ܗܢܐ ܕܒܪ ܐܢܫܐ. M. Renan rightly, "de hac re;" but B.H.C., not knowing the difference between ܐܢܫ as a masculine and as a feminine noun, has translated absurdly, "against this generation," and consequently continues his error in the following passage.

L. 9. *And what disgrace can be greater than this?* B.H.C., apparently ignorant of the force of ܚܣܪ, "and the reproach from this is great.' The following sentence is equally wrong; but it would be tedious to notice all this translator's numerous errors.

L. 28. *But perchance thou mayest say, Why did not God create me so that I should then have served him and not idols?* Compare Bardesan, p. 1, L. 10, and p. 3, L. 19 above. B.H.C. has translated this most ab-

surdly, "But perhaps thou wilt say, How is my work not the God whom thou worshippest, and not an image?"

P. 48, L. 3. *And of it be careful*, B.H.C. translates, "and his solicitude."

L. 19. *Is that God which is bought and sold?* Compare Tertullian: "Status Dei cujusque in senatus æstimatione pendebat. Deus non erat quem homo consultus noluisset et nolendo damnasset. Domesticos Deos, quos Lares dicitis, domestica potestate tractatis, pignerando, venditando, demutando aliquando in cacabulum de Saturno, aliquando in trullam de Minerva, ut quisque contritus atque contusus, dum diu colitur, ut quisque dominus sanctiorem expertus est domesticam necessitatem. Publicos æque publico jure fœdatis, quos hastario vectigales habetis. —— Dei vero qui magis tributarii, magis sancti, immo qui magis sancti, magis tributarii. Majestas quæstuaria efficitur. Circuit cauponas religio mendicans. Exigitis mercedem pro solo templi, pro aditu sacri. Non licet Deos gratis nosse: venales sunt: *Apol.* c. xiii. p. 164: see also *Ad Nationes* i. c. x. p. 326, where the same things are repeated almost in the same words.

L. 26. *I am not able to conduct myself well*, &c. B.H.C. has sadly distorted this, and translated, "Am I not able, to govern well, because I am a king? And is it not mine to influence the will of many? He who thus speaks is truly fitted for sport. For wherefore is he a king?"

L. 35. *Those who go wrong*, ܕܡܣܟܠܝܢ. B.H.C., ignorant of the difference between this and ܡܣܬܟܠܝܢ, has translated "those who walk wisely." In the next sentence he has committed as great an error, and translated, "and shall reverence Him, so as to observe among men those who are obedient to Him." The true meaning is as I have given it: *and through fear of Him shall be withheld from injuring those who are his subjects.*

P. 49. L. 13. *For what advantage is greater than this.* B.H.C., ignorant, as I have before observed, of the force of ܐܝܕܐ ܗܝ, has given the following erroneous version: "For there is this good thing which hence especially arises."

L. 27. *An abomination of God*, ܠܨܠܡܐ ܕܐܠܗܐ. An idol in scripture is frequently called an abomination. B.H.C. has rendered 'fitted to the *form* of a god;' giving ܨܠܡܐ the signification of ܨܘܪܬܐ. The passage may also bear the meaning of M. Renan, 'in opprobrium Dei.'

L. 36. *And art thou not ashamed perchance it should be deficient to demand of him who made it?* &c. B.H.C., absurdly, "And art thou not ashamed that blood should be required of the maker of it." He has mistaken the particle ܕܡ "perchance," for ܕܡܐ "blood;" and then, to make the words ܕܡ ܢܗܘܐ

ܘܠܐ ܡܫܬܟܚ ܠܗ ܕܐܬ ܒܗ ܘܠܐ ܡܫܬܟܚ ܠܗ ܕܐܬ ܒܗ agree with this, has given the above translation, violating all grammar and common sense.

P. 50, L. 4. *Why rollest thou thyself upon the earth, and offerest supplication to things which are without perception? Fear Him who shaketh the earth.* This is rendered, if possible, still more absurdly than the preceding passage by B.H.C.: "wherein thou wallowest on the earth, and yet art favoured. For things which are destitute of consciousness are afraid of him who maketh the earth tremble."

L. 35. *A flood of wind.* B. H. C. gives as a note, but without any authority, "The destruction of Sodom and Gomorrah is here alluded to." He is, however, altogether mistaken. *The flood of wind* relates rather to the destruction of the tower of Babel: see Josephus *Antiq.* b. i. c. 4. Περὶ δὲ τοῦ πύργου τούτου, καὶ τῆς ἀλλοφωνίας τῶν ἀνθρώπων, μέμνηται καὶ Σίβυλλα, λέγουσα οὕτως: "πάντων ὁμοφώνων ὄντων τῶν ἀνθρώπων, πύργον ᾠκοδόμησαν τινες ὑψηλοτάτον, ὡς ἐπὶ τὸν οὐρανὸν ἀναβησόμενοι δι' αὐτοῦ. οἱ δὲ θεοὶ, ἀνέμους ἐπιπέμψαντες, ἀνέτρεψαν τὸν πύργον, καὶ ἰδίαν ἑκάστῳ φωνὴν ἔδωκαν.

The passage in the Sibyl, to which Josephus alludes, seems to be this:

Καὶ βούλοντ' ἀναβῆν' εἰς οὐρανὸν ἀστερόεντα
Αὐτίκα ἀθάνατος * * *
Πνεύμασιν. αὐτὰρ ἔπειτ' ἄνεμοι μέγαν ὑψόθι πύργον
Ῥίψαν, καὶ θνητοῖσιν ἐπ' ἀλλήλοις ἔριν ὦρσαν.

See Gale *Sibyll. Orac.* p. 336. Abydenus, cited by Eusebius, *Præp. Evang.* lib. ix. c. 14: Ἐντὶ δ' οἱ λέγουσι τοὺς πρώτους ἐκ γῆς ἀνασχόντας, ῥωμῇ τε καὶ μεγέθει χαυνωθέντας καὶ δὴ θεῶν καταφρονήσαντας ἀμείνονας εἶναι, πύργων τύρσιν ἡλίβατον ἀείρειν, ἵνα νῦν Βαβυλῶν ἐστιν, ἤδη τε ἄσσον εἶναι τοῦ οὐρανοῦ καὶ τοὺς ἀνέμους θεοῖσι βωθέοντας ἀνατρέψαι περὶ αὐτοῖσι τὸ μηχάνημα· τοῦ δῆτα ἐρείπια λέγεσθαι Βαβυλῶνα. The author of the *Cave of Treasures*, ܥܠ ܡܕܒܪ ܫܢܥܪ, to which I have already referred, p. 79, gives a nother account of the *Flood of Wind*: to which tradition, indeed, Meliton may refer:—ܒܫܢܬ ܡܐܐ ܕܢܚܘܪ ܟܕ ܚܙܐ ܐܠܗܐ ܕܒܢܝ ܐܢܫܐ ܩܪܒܝܢ ܠܫܐܕܐ ܘܥܒܕܝܢ ܨܠܡܐ ܘܫܓܕܝܢ ܠܗ ܐܬܪ ܕܐܬ ܒܗ ܠܐ ܡܫܬܟܚ ܠܗ ܐܬܪ ܕܐܬ ܒܗ ܠܐ ܡܫܬܟܚ ܠܗ (read ܒܫܢܬ ܡܐܐ as below) ܕܢܚܘܪ ܟܕ ܚܙܐ ܐܠܗܐ ܕܒܢܝ ܐܢܫܐ ܩܪܒܝܢ ܠܫܐܕܐ ܘܥܒܕܝܢ ܨܠܡܐ ܘܫܓܕܝܢ ܠܗ ܐܬܪ ܕܐܬ ܒܗ ܠܐ ܡܫܬܟܚ ܠܗ ܐܬܪ ܕܐܬ ܒܗ ܠܐ ܡܫܬܟܚ ܠܗ, "And in the hundredth year of Nahor-when God saw that men sacrificed their children to devils, and worshipped

idols, God opened the storehouse of his wind, and the tempest's door, and a storm of wind went forth through all the earth, and overthrew the images and the temples of the devils, and collected together the idols and the images, and the statues, and made great heaps over them until this day. And this storm of wind the doctors call the *Flood of wind*:" see fol. 22. The same account is also given in the Ethiopic *Book of Adam*, translated by Dr. A. Dillman in Ewald's *Jahrbücher*, 1853, p. 118: "Und im 100stem jahre des Nahor sah Gott auf die menschenkinder, welche ihre kinder den gözen opferten; und er liess die vorrathskammer der winde öffnen und liess stürme winde und nebel über die ganze oberfläche der erde kommen, bis dass alle die gözen und bilder und figuren zusammengebracht (-geweht) waren, und sehr hohe berge daraus wurden, und die gözen blieben in ihnen begraben bis auf diesen tag. Viele weisen (gelehrte) haben über jenen wind geschrieben: einige von ihnem sagen, dass es eine windfluth gewesen sei."

P. 51. L. 5. *The earth shall be burnt up*, &c. Meliton evidently alludes here to 2 Pet. iii. 10. 12. This may probably be one reason why my friend, the Chevalier Bunsen, to whom I lent the translation of this *Apology*, and who at first did not doubt its authenticity, might have been led afterwards to think that it "bears the stamp of a late and confused composition;" and "for that reason to abstain from giving it a place among the genuine texts:" *Hippolytus and his Age*, vol. i. p. xi. 1854. Mr. Bunsen does not admit the authenticity of the Second Epistle of St. Peter. It is, however, certainly alluded to here by one of the earliest and most learned writers of the Christian Church in the second century, and consequently appears to have been admitted by him as genuine.

L. 12. *Shall lament*, ܢܬܐܒܠ. B.H.C. "shall be made alive." M. Renan, more consistenly with the sense, but altogether erroneously, "evanescent."

L. 20. This last sentence is obscure, and I am not sure that I have given the exact meaning. I believe, however, M. Renan's version, as well as that of B.H.C. to be incorrect.

The four following extracts are taken from one of the Syriac manuscripts brought from Nitria, now in the British Museum, No. 12,156, f. 70. 76, 77, written A.D. 562. As I have already given a description of this manuscript in my *Corpus Ignatianum*, p. 352, it is needless for me to repeat it here.

P. 52. *Of Sardis.* The Syriac has *of Sardeon*, which is the genitive of the Greek retained in the translation.

On the Soul and Body. This treatise is named by Eusebius, see below, p. 98; and by Jerome, "De Anima et Corpore:" and by Ruffinus, "De Anima et Corpore et Mente."

On the Cross. B.H.C. has translated incorrectly "on the crucifixion." This is not one of those works of Meliton mentioned by Eusebius, who, however, speaks as if he had not seen all his writings.

L. 30. *While he was esteemed a servant, he denied not the Sonship.* B.H.C. renders truly absurdly, as well as erroneously, "He was declared a man by the adoption, but he did not deny."

P. 58. *Melito the Bishop*, without any other designation. *On the Faith.* Jerome has "De fide librum unum;" but in the printed editions of Eusebius we have only ὁ περὶ ὑπακοῆς πίστεως. Respecting this, see note below, p. 98.

L. 15. *That we may prove to your love that he is perfect reason, the Word of God.* B.H.C. "that we may shew to your *condemnation* that the word of God is perfect wisdom." The very tyro in Syriac surely knows that ܚܘܒܐ means "love," from the root ܚܒܒ. This translator, however, has apparently looked for it under ܣܒܒ, and then rendered it as if it had been ܐܣܒܝܢ.

L. 19. *Who in the law was the law, among the priests Chief priest, among kings Governor.* For this B.H.C. gives "who is a law among the priests, in counsel a leader."

L. 21. *In the Voice the Word.* This confirms the reading of the Syriac in the Epistle of Ignatius to the Romans, c. ii. ܡܠܬܐ ܗܘ ܕܐܡܪ ܒܩܠܐ, and of the old Latin, "rursus factus sum vox," against the Greek πάλιν ἔσομαι τρέχων: see my note on this passage, *Corpus Ignatianum*, p. 291.

P. 54. L. 12. *Of Meliton, Bishop of the city of Attica.* This and the following extract were not printed at the same time as the others, because I did not believe them to be by the Bishop of Sardis, which inscription the two first bore. It is plain, however, that this is from the same work as that cited by Anastasius from the tract called Λόγος εἰς τὸ πάθος, because it contains the passage quoted: Ὁ Θεὸς πέπονθεν ὑπὸ δεξίας Ἰσραηλίτιδος: see Routh, *Reliq. Sacr.* vol. i. p. 122. I have therefore printed it subsequently at p. 49. No one who compares this with the preceding can fail, I think, to draw the conclusion that they are by the same hand, although perhaps by a different one from that of the *Apologies*. Neither is there any work

attributed by Eusebius to Meliton which has the title Εἰς τὸ πάθος ——. It seems probable that there has arisen some confusion in the transcribers between the names Meliton and Meletius. B.H.C. assumes at once that this is the case. That Meletius of Sebaste in Armenia, and afterwards of Antioch, is the person meant, and consequently he has not hesitated to declare that the name of the city is mis-spelt, and Antioch clearly intended; and therefore has made no difficulty in giving *Antioch* instead of *Attica*. That a Syrian writer should have made any blunder in spelling the name of their great city *Antioch* is as improbable as that an educated Englishman should mis-spell London. There is a considerable difference between the words ܐܢܛܝܘܟܝܐ and ܐܛܝܩܐ. Besides this Meletius was translated to Antioch contrary to the canons of the Church, and was therefore soon expelled, and driven into exile. He would therefore hardly have been generally styled Bishop of *Antioch*, although indeed he afterwards returned, and was again expelled, and again returned. "Apud Antiochiam sane diversis temporibus multa et admodum confuse gesta sunt. Mam defuncto Eudoxio, cum multi diversarum urbium episcopi ad illam sedem summa ambitione niterentur, ad ultimum Meletium de Sebastia, Armeniæ civitate, contra decreta concilii illuc transferunt. Qui tamen ab ipsis rursum in exilium traditur:" see Ruffinus, *Hist. Ecc.* b. x. c. 24. The word *Attica* is unquestionably right, and the error must have arisen from some copyist adding the word *city* to τῆς Ἀττικῆς. There was a Meletius, Bishop of Sebastopolis, in Pontus, who was present at the Council of Nice, and well known to Athanasius, and to Eusebius, who, on account of his great learning and powers of oratory, was called *The honey of Attica*, Τὸ μέλι τῆς Ἀττικῆς: see Eusebius, b. vii. c. 32; and Valesius' notes. He could hardly be the same as Meletius, who was made Bishop of Antioch in the year 360, thirty-five years after the Council, although the similarity of their own names and that of their sees, the one being Bishop of Sebastopolis in Pontus, and the other of Sebaste in Armenia, might cause some confusion. The latter, according to Socrates, was translated from Sebaste, first to Berœa, and then to Antioch: see *Hist. Eccl.* b. ii. c. 44; and Sozomen, *Hist. Eccl.* b. iv. c. xxviii. Both Meliton and Meletius were celebrated for their eloquence.

L. 18. *Was taken from the flock.* B.H.C., erroneously, "was seized by the shearer."

L. 24. *In the midst of Jerusalem. By whom? By Israel.* B.H.C. "in the midst of Jerusalem by those who are of Israel."

L. 28. *Thou wast reclining on a soft bed,* B.H.C. translates in an

absurd manner, "Thou didst lie down against rectitude of mind!!" and then explains it thus, "*i.e.* crouch like a wild beast to seize its prey," or, it may be simply "with a guilty conscience."

L. 30. *Why hast thou done this fresh wickedness?* B.H.C. "Wherefore this iniquity? It is a new crime."

P. 55, L. 34. *The heaven and the earth.* B.H.C. "the *sun* and the earth," mistaking ܫܡܫܐ for ܫܡܝܐ.

P. 56, L. 5. *Meliton, Bishop of Ittica.* This is the same as the preceding, although written ܐܝܛܝܩܐ: B.H.C., in support of his assertion above, has not hesitated to turn *Meliton* into *Melitus;* and *Itica*, or *Ittica*, into *Antioch.*

This last extract is taken from a volume procured in Egypt in 1843 by Dr. Tattam, with several leaves added in 1847 from the fragments obtained by M. Pacho. It appears to have been written about the seventh or eighth century, is imperfect both at the beginning and the end, and in its present state consists of 186 leaves written in two columns. It contains numerous extracts from the Fathers of the Church, cited in opposition to various heresies. What the title of the work is, or who is its author, does not appear. Cod. Add. 14,533 (not 14,532 as B.H.C. states).

History of the Church. This chapter of the fourth book of Eusebius is taken from the antient Syriac version, of which I have inserted an account in the *Corpus Ignatianum*, p. 350, which see. I have given the entire chapter as it stands. It comprises the 24, 25, 26, and 27th of the Greek editions. It may be considered a fair specimen of the Syriac version, which future editors of Eusebius should not neglect to consult.

P. 57, L. 5. *Bishop of Corinth*, omitted in the Greek. Ruffinus omits here also all mention of Dionysius.

L. 18. *On the Faith of Man.* So Ruffinus, *De fide hominis;* and also several Greek manuscripts. The editions have περὶ φύσεως ἀνθρώπου.

L. 20. *On the hearing of the ear of faith.* Gr. Ὁ περὶ ὑπακοῆς πίστεως καὶ ὁ περὶ αἰσθητηρίων. Ruffinus, *De obedientia fide. De sensibus.*

L. 22. *On the faith;* with several manuscripts. Ruffinus, *De fide.* Some editions have κτίσεως. See Dr. Routh's note on this place, vol. i. p. 139.

L. 23. *And again on the Soul and on the Body.* With several Greek manuscripts, and Ruffinus, *Item de anima et corpore.*

L. 24. The Greek editions add καὶ ἡ κλείς; and Ruffinus, *Item liber qui dicitur Clavis.*

L. 25. *On God who put on the body.* Gr. Ὁ περὶ ἐνσωμάτου Θεοῦ. Ruffinus, *De Deo corpore induto.* See Dr. Routh's note, p. 143.

L. 29. *Agaris*, an error for Σάγαρις. See b. v. c. 24.

L. 36. *By him*, ܡܢܗ, as if he had read ἀπ' αὐτοῦ instead of ἐπ': a common occurrence. Ruffinus has "illis temporibus."

P. 59, L. 3. *Fundius*, and below, *Pharisæans:* doubtless errors of the scribe.

AMBROSE.

P. 61. M. Renan has inserted a few lines from this in the *Journal Asiatique.* The text is correctly printed, with the exception of ܟܘܠܘܬܐ for ܟܘܠܝܬܐ; but he has erred greatly in the translation. The first sentence he renders thus: "N'avez-vous point pensé, hommes de la Grèce, qu'il était contra la loi et la justice de me chasser du milieu de vous?" and the last sentence still more wrongly, "Après l'avoir étudiée, j'ai reconnu tout ce qu'il y a en cette doctrine de nouveau et d'étrange, et quelle confience elle donne à ceux qui la professent pour enseigner la vérite."

P. 61, L. 11. *Wars of the two trials.* I suppose the author means, of the gods as well as the men engaged in it; to which also reference is made in the *Cohortatio ad Gentiles*, c. ii. edit. Otto, p. 24; and the passage of Homer, Il. xx. v. 66—72 cited, beginning,

Τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων:

Compare Tertullian, *Ad Nationes* i. c. 10, p. 329.

L. 12. *For the sake of Helen*, &c. Homer, Il. ii. v. 177.

Ἀγγείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
Ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.

L. 16. *A leprous shepherd.* The Syriac proves the antiquity of the Greek reading λεπροῦ, which has been suspected by critics. See Otto's notes.

P. 62, L. 20. *Amazon.* The Syriac has ܡܙܘܢܐ, the ܐ being omitted.

P. 63. Compare what is said here relative to the Gods with Justin Martyr, *Apol.* i, c. 21. See also Augustin, *De Civitate Dei* ii, c. 7, 8; and Joh. Ludov. Vives' notes to these chapters: edit. Fancof. 1661.

L. 13. *Father of Gods and men.* The common expression of Homer πατὴρ ἀνδρῶν τε θεῶν τε, which Ennius among the Latins translated "patrum divûmque hominunque." See Cicero, *De Nat. Deor.* p. 104.

L. 15. *Concerning his adultery.* Compare the passage of Homer, Il. xiv. 315—327, in which Jupiter recounts his amours to Juno: cited also in the *Cohortatio ad Gent.* c. 2. p. 22.

P. 64, L. 6. *Of how many censures is the Lord of the gods guilty*, &c.

Compare Tertullian, *Apol.* c. 11, vol. i. p. 159: "Illuc (in Tartarum scilicet) enim abstrudi solent, impii quique in parentes et incesti in sorores, et maritarum adulteri, et virginum raptores, et puerorum contaminatores, et qui sæviunt, et qui occidunt, et qui furantur, et qui decipiunt, et quicumque similes sunt alicujus dei vestri, quem neminem integrum a crimine aut vitio probare poteritis, nisi hominem negaveritis. Atquin ut illos homines fuisse non possitis negare, etiam istæ notæ accedunt quæ nec deos postea factos credi permittunt. Si enim vos talibus puniendis præsidetis, si commercium, colloquium, convictum malorum et turpium probi quique respuitis, horum autem pares deus ille majestatis suæ consortio adscivit, quid ergo damnatis, quorum collegas adoratis? Suggillatio est in cœlo vestra justitia. Deos facite criminosissimos quosque, ut placeatis deis vestris."

P. 65, L. 3. *Wept over Sarpedon.* He alludes to the following lines of Homer, Il. xvi. 433, which Athenagoras also quotes, *Legat.* c. 21

> Ὤ μοι ἐγὼν, ὅτε μοι Σαρπηδόνα φίλτατον ἀνδρῶν
> Μοῖρ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμῆναι!

This is also quoted in the *Cohort. ad Gent.* c. 2. p. 20.

L. 7. *Carried off.* The text is ܚܛ, which seems to be a blunder for ܚܛܦ.

L. 22. *Penelope.* The manuscript has ܦܝܠܘܦܐ, evidently an error for ܦܢܠܘܦܐ.

L. 24. *Employed.* The manuscript reads ܡܨܛܠܥܐ, which appears to be an error. There is no such root in the Lexicons. Perhaps ܡܨܛܠܚܐ was intended.

P. 66, c. 6. *Rhea.* The text has ܪܗܢܐ, evidently an error for ܪܗܝܐ.

L. 22. *Is guilty of adultery, and is without punishment.* The Greek is ἀκολάστως ξῶσαν: see p. 68, L. 25. The translator did not understand the word ἀκολάστως.

P. 67. L. 14. *Are brave,* ܚܠܝܨܝܢ. The translator must either have read ἀνδρεῖοι instead of ἄνανδροι, or the Syriac copyist have mistaken ܚܠܝܨܝܢ for ܚܠܫܝܢ.

L. 15. *Horsemen and their beauty.* The Greek has τύπων εὐμορφίαν. The Syriac translator probably read ἱππέων for τύπων.

P. 69, L. 7. *And make the dead pass over that he die not,* ܥܒܪ ܠܡܝܬܐ ܕܠܐ ܢܡܘܬ. Although the sense is good, there appears to be an error of the copyist in writing ܥܒܪ for ܥܒܕ when the translation would be simply, 'maketh the dead (or the mortal) that he die not."

MARA, SON OF SERAPION.

P. 70, L. 11. *Wrecked together with the birth of life,* ܕܒ ܟܡ ܥܡܟ̈ܐ ܕܫܡܐ ܥܡܟ̈ܐ. These words are obscure. I suppose they refer to the new birth of a Christian rendering the precepts of Greek philosophy superfluous. Compare what Ambrose says, p. 61 above. There are several very obscure passages in this letter. Although I have endeavoured to give the meaning of them as accurately as I could, I cannot confidently assert that I have in no instances failed. M. Renan has given a short extract from this letter in the *Journal Asiatique*; and has left off in the middle of a sentence omitting the words which I have just mentioned, and consequently destroying the sense of the passage. He has made several mistakes in the texts—ܕܒܐ for ܕܒܗ, and ܕܒܡܐ for ܕܒܡ, and ܥܘܙ for ܥܙ, and ܥܠܡܐ for ܥܠܡ. In the translation he has omitted the name Mara, and written only "Bar Sérapion." The last sentence he has rendered altogether wrongly. "C'est pourquoi je l'adresse ce livre comme un mémorial de toutes mes recherches; il a été pour moi l'univers, est c'est lui qui m'a introduit dans la science; car, tout ce que je sais, je l'ai appris de la Grèce."

P. 71, L. 36. *Imprisoned.* The original work ܐܬܚܡܐ means also, *a recluse*, a monk practising a certain mode of asceticism, concerning which see Assemani *Disser. de Syris Monophysitis.* This would well agree with the meaning here; but at P. 75, L. 32, the writer speaks as if he were actually in prison or bondage at the time.

P. 73, L. 33. *Or the people of Samos.* See respecting the burning of Pythagoras, Diogenes Laertius, *De vitis et dogm. Philosoph.* lib. viii. seg. 39, with Menagius' Notes; and Stanley's *History of Philosophy*, second edit. p. 506. The Sibylline Oracles were said to have foretold the destruction of Samos. Ἔσται καὶ Σάμος ἄμμος, ἐσεῖται δὲ Δῆλος ἄδηλος. See *Sybil. Orac.* p. 405, and Gale's Notes illustrating this matter.

P. 74, L. 6. *Statue of Juno:* This was the statue which the Romans erected in honour of Pythagoras, when they were commanded by the Oracle of Delphi to erect statues to the bravest and the wisest of the Greeks.

L. 23. *His neighbour:* ܐܬܝܗ this is evidently an error of the copyist for ܐܬܝܬ which would easily be made in the square character for the similarity of ה and ת.

P. 75, L. 4. *The majesty of the belly:* Compare Tertullian. "Deus enim tibi venter est, et pulmo templum, et aqualiculus altare, et sacerdos

48317

cocus, et sanctus spiritus nidor, et condimenta charismata et ructus prophetia. *De Jejunio*, c. xvi. vol. i. p. 877.

P. 76: L. 23. *Mara.* M. Renan here also has omitted this name, and in the following line misunderstood it, and translated it, "Seigneur." In the next line he has omitted it again, and translated the reply altogether wrongly, "Je ris du temps, qui se venge de moi, quand je ne lui ai fait aucun mal."

Additional Note to page 40.

The extract given here is cited from Add. MS. in the British Museum, 12,154, f. 248, b, respecting which see my *Corpus Ignatianum*, p. 359. The passage is quoted from a writer known as the Persian Philosopher, whose real name was Jacob: see subscription to Add. MS. 17,182, transcribed A.G. 785, or A.D. 473. There is another copy of this work of nearly as early date, Add. MS. 14,619. The author wrote the last of his treatises in the year of Alexander, 656, or A.D. 342. These treatises, both from their antiquity and the matter contained in them, are very important; but as I am preparing them for publication, I abstain at present from any further observations.

ERRATA.

In the Syriac Text.

Page 5, L. 17,	*for*	ܘܡܫܟܚܐ	*read*	ܕܡܫܟܚܐ
„ 7, L. 1,	„	ܕܫܡܬܐ	„	ܪܫܡܬܐ
„ 12, L. 24,	„	ܠܗܡܢܘ	„	ܠܡܗܡܢܘ
„ 27, L. 24,	„	ܗܡܪܝܢ	„	ܗܡܝܢ
„ 29, L. 16,	„	ܡܪܝ	„	ܡܝܪ
„ 45, L. 1,	„	ܘܒܥܠܡܐ	„	ܘܒܥܡܠ
„ L. 27,	„	ܕܐܡܢܐ	„	ܕܐܡܟܐ

In the Translation.

„ 41, L. 1,	„	Melito	„	Meliton.
„ 43, L. 7,	„	which subject	„	which are subject.

ألقى القبض على السيد كاف. السيد كاف لم يكن يعرف السبب الذي من أجله ألقي القبض عليه. كان في صباح يوم جميل. جاء رجلان إلى غرفته. لم يكن السيد كاف قد نهض بعد من فراشه. كانت طبيعة الصباح تغري بالبقاء في الفراش. كان السيد كاف يحلم بأنه يسبح في بحيرة ماء. كان الماء دافئا

الحكاية الحادية والعشرون بعد المائتين

كان في بعض الأيام أن الملك المذكور ركب وخرج إلى الصيد، وكان معه جماعة من الأمراء والوزراء وأرباب الدولة، وكان في جملتهم وزير من وزراء الملك المذكور، وكان ذلك الوزير رجلاً عاقلاً حكيماً، وكان له ولد ذكي فطن، وكان ذلك الولد يحب الصيد ويلازم الخروج إليه، وكان أبوه يمنعه من ذلك ويقول له: يا ولدي، إن الصيد فيه مشقة كثيرة، وربما يحصل للإنسان فيه ضرر، وأنت ولدي وأخاف عليك من ذلك، فلا تخرج إلى الصيد. فلم يقبل الولد كلام أبيه ولم يمتثل أمره، وكان يخرج إلى الصيد مع الملك المذكور، وكان الملك يحبه ويكرمه ويقربه إليه ويجعله من جملة خواصه، وكان الولد يخرج إلى الصيد ويرجع إلى بيت أبيه، وكان أبوه يعاتبه على ذلك ويقول له: يا ولدي، أنا أخاف عليك من الصيد، فلا تخرج إليه. فلم يقبل الولد كلام أبيه ولم يمتثل أمره، وكان

٭ حضرت ابوبکر صدیق رضی اللہ عنہ کا خطبہ

عزیز بھائیو! میں تم پر حاکم بنایا گیا ہوں حالانکہ میں تم سے بہتر نہیں ہوں۔ اگر میں اچھا کام کروں تو میری مدد کرو اور اگر میں برا کام کروں تو مجھے سیدھا کر دو۔ سچائی امانت ہے اور جھوٹ خیانت ہے۔ تم میں جو شخص کمزور ہے وہ میرے نزدیک طاقتور ہے یہاں تک کہ میں اس کا حق اس کو دلا دوں۔ اور تم میں جو طاقتور ہے وہ میرے نزدیک کمزور ہے یہاں تک کہ اس سے کمزور کا حق لے لوں۔ جو قوم بھی جہاد کو چھوڑ دیتی ہے اللہ تعالیٰ اس پر ذلت مسلط کر دیتا ہے۔ جس قوم میں بے حیائی پھیل جاتی ہے اللہ تعالیٰ اس پر عام مصیبت نازل کرتا ہے۔ جب تک میں اللہ اور اس کے رسول کی اطاعت کروں تم میری اطاعت کرو۔ اگر میں اللہ اور اس کے رسول کی نافرمانی کروں تو تم پر میری اطاعت لازم نہیں۔ اب نماز کے لیے کھڑے ہو جاؤ اللہ تعالیٰ تم پر رحم فرمائے۔

فصل هشتم: در اخبار

اخبار متواتر و آحاد. تعریف متواتر. عدد تواتر. شرایط متواتر. حکم منکر متواتر. تعریف خبر واحد. حکم آن. شرایط راوی. حکم مرسل. حکم مدلس. حکم مبهم. حکم مجهول. حکم مستور. حکم مبتدع. حکم سیئ الحفظ. حکم مختلط. حکم کسی که از او روایت کرده است ثقه و کسی که از او روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از غیر ثقه روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از غیر ثقه روایت کرده است. حکم کسی که از ثقه روایت کرده است و از ثقه و غیر ثقه روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است. حکم کسی که از ثقه روایت نکرده است و از غیر ثقه روایت کرده است. حکم کسی که از ثقه روایت نکرده است و از ثقه و غیر ثقه روایت کرده است. حکم کسی که از ثقه روایت نکرده است و از ثقه و غیر ثقه روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت نکرده است. حکم کسی که از ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت کرده است و از ثقه و غیر ثقه روایت نکرده است.

٥٥٥ ٩ ٥٥٥

وأما صفة الوتر. فإنه يصلي ركعتين ركعتين، ثم يوتر بركعة واحدة. وإن شاء أوتر بثلاث، وإن شاء بخمس، وإن شاء بسبع، وإن شاء بتسع، وإن شاء بإحدى عشرة ركعة. وهذا هو الأكمل. وإن شاء أوتر بثلاث ركعات، وإن شاء بركعة واحدة. وإن شاء بخمس ركعات، وإن شاء بسبع ركعات، وإن شاء بتسع ركعات، وإن شاء بإحدى عشرة ركعة. وهذا هو الأكمل.

وأما وقت الوتر. فإنه يدخل بعد صلاة العشاء، ويخرج بطلوع الفجر الثاني. فمن صلى الوتر قبل صلاة العشاء لم يجزه، ومن صلى الوتر بعد طلوع الفجر الثاني لم يجزه. ومن نام عن الوتر أو نسيه، فإنه يقضيه إذا ذكره أو استيقظ. ويقضيه على الصفة التي فاتته. فإن فاتته ركعة واحدة قضاها وحدها، وإن فاتته ركعتان قضاهما ركعتين ركعتين، وإن فاتته ثلاث ركعات قضاها ثلاثاً ثلاثاً، وإن فاتته خمس ركعات قضاها خمساً خمساً، وإن فاتته سبع ركعات قضاها سبعاً سبعاً، وإن فاتته تسع ركعات قضاها تسعاً تسعاً، وإن فاتته إحدى عشرة ركعة قضاها إحدى عشرة ركعة.

ومن نام عن الوتر أو نسيه، فإنه يقضيه على الصفة التي فاتته. فإن فاتته ركعة واحدة قضاها وحدها، وإن فاتته ركعتان قضاهما ركعتين ركعتين، وإن فاتته ثلاث ركعات قضاها ثلاثاً ثلاثاً، وإن فاتته خمس ركعات قضاها خمساً خمساً، وإن فاتته سبع ركعات قضاها سبعاً سبعاً، وإن فاتته تسع ركعات قضاها تسعاً تسعاً، وإن فاتته إحدى عشرة ركعة قضاها إحدى عشرة ركعة.

ومن نام عن الوتر أو نسيه، فإنه يقضيه على الصفة التي فاتته. فإن فاتته ركعة واحدة قضاها وحدها، وإن فاتته ركعتان قضاهما ركعتين ركعتين، وإن فاتته ثلاث ركعات قضاها ثلاثاً ثلاثاً، وإن فاتته خمس ركعات قضاها خمساً خمساً، وإن فاتته سبع ركعات قضاها سبعاً سبعاً، وإن فاتته تسع ركعات قضاها تسعاً تسعاً، وإن فاتته إحدى عشرة ركعة قضاها إحدى عشرة ركعة.

الذي يتعلق بأحد أمرين إما أن يكون في الأصل ثم يزول، وإما أن لا يكون أصلا. فالذي يزول هو الذي يتعلق بالأعراض، وهو الذي يسمى الحادث. والذي لا يزول هو الذي يتعلق بالجواهر، وهو الذي يسمى القديم. وكل واحد من هذين القسمين ينقسم إلى قسمين: أحدهما ما يتعلق بالأعراض، والآخر ما يتعلق بالجواهر. فالذي يتعلق بالأعراض هو الذي يسمى الحادث، والذي يتعلق بالجواهر ه

٧٤٥ - حكم الحاكم في الحادثة

حكم الحاكم في الحادثة هو الذي يحكم به في مجلس القضاء، سواء كان ذلك في المسجد أو في غيره، وسواء كان الحكم في قضية مدنية أو جنائية أو أحوال شخصية. ويشترط في الحاكم أن يكون مسلماً، عاقلاً، بالغاً، عدلاً، عالماً بالأحكام الشرعية. ويجوز أن يكون الحاكم رجلاً أو امرأة، على خلاف بين العلماء في ذلك. وإذا تعدد الحكام في المحكمة الواحدة، فإن الحكم يصدر بأغلبية الأصوات، ويجب على الأقلية أن تذعن لرأي الأغلبية. ولا يجوز للحاكم أن يحكم بعلمه الشخصي في الأصح، بل يجب عليه أن يحكم بالبينة أو بالإقرار أو باليمين المردودة. وإذا حكم الحاكم في مسألة اجتهادية، ثم تبين له خطأ اجتهاده، فإن حكمه لا ينقض إذا كان قد استوفى شروط الاجتهاد وبذل وسعه في البحث والتحري. أما إذا حكم بخلاف نص قطعي أو إجماع ثابت، فإن حكمه يكون باطلاً ومردوداً.

٥٥٥ ٢٦٥٥ ٢٦٥٥ ٢٦

.دلاا معمدلاعه .دصلاكحلاه دلاا حكم هم دلاا .غعاغ نا ٥ نا
.دلاا معمدلاعه .دصلاكحلاه دلاا حكم هم دلاا .غعاغ نا ٥ نا
هنا ٧لاغ .لاها ٧عا .ضلاكحلاه ٧هم نا ٧ه .ضه لاسكغ هم ٧هنوه
٧٢٢٧ نا ٧٢٥٧. ٧٥٤ حكم ٧لاغ دلاا حنهكم ٧٤٧٧ نا ٧٢٥٧ ٧٤٧٧
نا .لغكغ حكم ٧٤ حصم دلاا حكم دصصه دلاا حكم ٧٤ ٧٤٧٧ نا
.غعكم .لاحضكحلاه ٧٤٧٧ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨
.لاعغكحلاه ٧٤٧٧ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨ ٧٤٧٨
٧٤٧٨ ٧٤٧٨ ٧٤٧٨

فإن لم يكن فالأقرب فالأقرب من عصبته. وإن لم يكن له عصبة فميراثه لمولى نعمته. وإن لم يكن له مولى نعمة فميراثه لعصبة مولى نعمته الأقرب فالأقرب. وإن لم يكن له عصبة مولى نعمة فميراثه لمولى مولى نعمته. وإن لم يكن له مولى مولى نعمة فميراثه لعصبة مولى مولى نعمته الأقرب فالأقرب. وإن لم يكن له عصبة مولى مولى نعمة فميراثه لبيت المال. ولا يرث مولى أسفل من عتاقته ولا عصبته. ولا يرث مولى الأم ولا عصبته. ولا يرث مولى الجد ولا عصبته. ولا يرث مولى الجدة ولا عصبته. ولا يرث مولى أبي الأم ولا عصبته. ولا يرث مولى أبي الجد ولا عصبته. ولا يرث مولى أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجدة ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الأم ولا عصبته. ولا يرث مولى أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي أبي الجد ولا عصبته. ولا يرث مولى أبي

ولا يحل أكل شيء منه حتى يعلم أنه ذكي. ولا يكفي أن يرى أثر الذبح فيه، لأن ذلك قد يكون من جرح أصابه قبل أن يذبح. ولا يكفي أن يرى أن الذابح قد سمى، لأن التسمية قد تكون على غير الحيوان الذي يذبحه. ولا يكفي أن يرى أن الذابح قد سمى وأن الحيوان قد ذبح، لأن الذابح قد يسمي على حيوان ويذبح غيره

مواعيد. وصار مرة كلم اثنان عمر حافظ. وصدر
حتى صار مرتبه الوكيل وصار مدير
الجمارك. وقد مات عمر وترك ثروة
كبيرة.

---

* اعلم أن مواعيد

حدیث احکام اس وجہ سے ہمیشہ ہی اسوۂ حسنہ ہم۔ حکم
ہوئے۔ حضرت عبداللہ بن عباسؓ کا بھی جہاد کے بعد حکم
اکثر اہتمام کیا کہ معاذبہ اس وقت بھیجا: اذا کلم
اہل کتاب فلیکن اول ما یدعوھم الی ان یشھدوا ان لا الہ الا اللہ۔
(بخاری)

المحقق الاتهام فيما اسند. ضده ٧٢٥٥ لكم بمقتضى المادة الصادرة
٥٢٥٥ المحكمة. ٧٢٥٥ المحكمة بجلسة كذا. تنفيذ الحد
بعقوبة الغرامة ٧٢٥٥ في كذا. المادة ٥٢٥٥ الحكم. ٧٢٥٥
٧٢٥٥ الحكم. ٧٢٥٥ الحكم. ٧٢٥٥ الحكم. ٧٢٥٥ الحكم.

مخطوطة ٥٤

المؤسسة تعتبر من أهم. إنشاء البنك هو من. تعتبر الأرباح الذي إنشاء الدين حق حالة المحاسبة هو في المصنع الأراضي الذي ٥٧٠٥. تعتبر أسعار الحكومة تعتبر الأسهم الذي ٥٧٠٥. تعتبر الأسهم الذي الحكومة.

هذه الأبيات من قصيدة طويلة في مدح الأمير عبد الله بن محمد بن عبد الله بن عبد الله بن عبد الله

سمع في سمر. اجتاز في حكمة. انهار في غاز. صمتنا في صمم في سمع. صمد في صمد ...

... اصطاد أرنبا غزاه عن طريق فخ حكم ...؟

أنجح. أنجح تا صمولما في حكم الطريق وحل إذا حكم الطريق أنجح في حديث. في إذن لم يمر أحد فهم أسرة في اجتاز في. حل إذا مختار في أنجح حديث. حكم صمولما مختار الطريق صنيع حكم في حديث. في أحد مختار أنجح. في أنجح تا صمولما في حكم الطريق أنجح. أسرة أرنب في حكم. في أنجح أنجح في حكم. في أنجح أنجح في حكم. في أنجح أنجح

حكم صدقة الفطر.

* عن ابن عباس رضي الله عنهما قال: فرض رسول الله صلى الله عليه وسلم زكاة الفطر طهرة للصائم من اللغو والرفث وطعمة للمساكين، من أداها قبل الصلاة فهي زكاة مقبولة، ومن أداها بعد الصلاة فهي صدقة من الصدقات. رواه أبو داود وابن ماجه والدارقطني والحاكم وصححه على شرط الشيخين ولم يخرجاه.

الفطرة طهرة للصائم من اللغو والرفث: أي تطهره من الذنوب التي يقع فيها الصائم غالبا. والرفث: الفحش من القول. وطعمة للمساكين: أي تطعمهم وتغنيهم عن السؤال في هذا اليوم. من أداها قبل الصلاة: أي قبل أن يصلي الناس صلاة العيد. فهي زكاة مقبولة: أي تقبل من مؤديها وتجزئه. ومن أداها بعد الصلاة فهي صدقة من الصدقات: أي كسائر الصدقات في أنها لا تجزئ ولا تسقط الفرض.

محاسبه ۲۶۷۵ مجموعه. ۲۶۷۵ محاسبه: ۲۶۷۵ محاسب

ملاحظات

١ ـ ٢ ـ ٣ ـ ٤ ـ ٥ ـ ٦ ـ ٧ ـ ٨ ـ ٩ ـ ١٠ ـ ١١ ـ ١٢ ـ ١٣ ـ ١٤ ـ ١٥ ـ ١٦ ـ ١٧ ـ ١٨ ـ ١٩ ـ ٢٠ ـ ٢١ ـ ٢٢ ـ ٢٣ ـ ٢٤ ـ ٢٥ ـ ٢٦ ـ ٢٧ ـ ٢٨ ـ ٢٩ ـ ٣٠ ـ ٣١ ـ ٣٢ ـ ٣٣ ـ ٣٤ ـ ٣٥ ـ ٣٦ ـ ٣٧ ـ ٣٨ ـ ٣٩ ـ ٤٠ ـ ٤١ ـ ٤٢ ـ ٤٣ ـ ٤٤ ـ ٤٥ ـ ٤٦ ـ ٤٧ ـ ٤٨ ـ ٤٩ ـ ٥٠ ـ ٥١ ـ ٥٢ ـ ٥٣ ـ ٥٤ ـ ٥٥ ـ ٥٦ ـ ٥٧ ـ ٥٨ ـ ٥٩ ـ ٦٠ ـ ٦١ ـ ٦٢ ـ ٦٣ ـ ٦٤ ـ ٦٥ ـ ٦٦ ـ ٦٧ ـ ٦٨ ـ ٦٩ ـ ٧٠ ـ ٧١ ـ ٧٢ ـ ٧٣ ـ ٧٤ ـ ٧٥ ـ ٧٦ ـ ٧٧ ـ ٧٨ ـ ٧٩ ـ ٨٠ ـ ٨١ ـ ٨٢ ـ ٨٣ ـ ٨٤ ـ ٨٥ ـ ٨٦ ـ ٨٧ ـ ٨٨ ـ ٨٩ ـ ٩٠ ـ ٩١ ـ ٩٢ ـ ٩٣ ـ ٩٤ ـ ٩٥ ـ ٩٦ ـ ٩٧ ـ ٩٨ ـ ٩٩ ـ ١٠٠ ـ ١٠١ ـ ١٠٢ ـ ١٠٣ ـ ١٠٤ ـ ١٠٥ ـ ١٠٦ ـ ١٠٧ ـ ١٠٨ ـ ١٠٩ ـ ١١٠ ـ ١١١ ـ ١١٢ ـ ١١٣ ـ ١١٤ ـ ١١٥ ـ ١١٦ ـ ١١٧ ـ ١١٨ ـ ١١٩ ـ ١٢٠ ـ ١٢١ ـ ١٢٢ ـ ١٢٣ ـ ١٢٤ ـ ١٢٥ ـ ١٢٦ ـ ١٢٧ ـ ١٢٨ ـ ١٢٩ ـ ١٣٠ ـ ١٣١ ـ ١٣٢ ـ ١٣٣ ـ ١٣٤ ـ ١٣٥ ـ ١٣٦ ـ ١٣٧ ـ ١٣٨ ـ ١٣٩ ـ ١٤٠ ـ ١٤١ ـ ١٤٢ ـ ١٤٣ ـ ١٤٤ ـ ١٤٥ ـ ١٤٦ ـ ١٤٧ ـ ١٤٨ ـ ١٤٩ ـ ١٥٠ ـ ١٥١ ـ ١٥٢ ـ ١٥٣ ـ ١٥٤ ـ ١٥٥ ـ ١٥٦ ـ ١٥٧ ـ ١٥٨ ـ ١٥٩ ـ ١٦٠ ـ ١٦١ ـ ١٦٢ ـ ١٦٣ ـ ١٦٤ ـ ١٦٥ ـ ١٦٦ ـ ١٦٧ ـ ١٦٨ ـ ١٦٩ ـ ١٧٠ ـ ١٧١ ـ ١٧٢ ـ ١٧٣ ـ ١٧٤ ـ ١٧٥ ـ ١٧٦ ـ ١٧٧ ـ ١٧٨ ـ ١٧٩ ـ ١٨٠ ـ ١٨١ ـ ١٨٢ ـ ١٨٣ ـ ١٨٤ ـ ١٨٥ ـ ١٨٦ ـ ١٨٧ ـ ١٨٨ ـ ١٨٩ ـ ١٩٠ ـ ١٩١ ـ ١٩٢ ـ ١٩٣ ـ ١٩٤ ـ ١٩٥ ـ ١٩٦ ـ ١٩٧ ـ ١٩٨ ـ ١٩٩ ـ ٢٠٠ ـ ٢٠١ ـ ٢٠٢ ـ ٢٠٣ ـ ٢٠٤ ـ ٢٠٥ ـ ٢٠٦ ـ ٢٠٧ ـ ٢٠٨ ـ ٢٠٩ ـ ٢١٠ ـ ٢١١ ـ ٢١٢ ـ ٢١٣ ـ ٢١٤ ـ ٢١٥ ـ ٢١٦ ـ ٢١٧ ـ ٢١٨ ـ ٢١٩ ـ ٢٢٠ ـ ٢٢١ ـ ٢٢٢ ـ ٢٢٣ ـ ٢٢٤ ـ ٢٢٥ ـ ٢٢٦ ـ ٢٢٧ ـ ٢٢٨ ـ ٢٢٩ ـ ٢٣٠ ـ ٢٣١ ـ ٢٣٢ ـ ٢٣٣ ـ ٢٣٤ ـ ٢٣٥ ـ ٢٣٦ ـ ٢٣٧ ـ ٢٣٨ ـ ٢٣٩ ـ ٢٤٠ ـ ٢٤١ ـ ٢٤٢ ـ ٢٤٣ ـ ٢٤٤ ـ ٢٤٥ ـ ٢٤٦ ـ ٢٤٧ ـ ٢٤٨ ـ ٢٤٩ ـ ٢٥٠ ـ ٢٥١ ـ ٢٥٢ ـ ٢٥٣ ـ ٢٥٤ ـ ٢٥٥ ـ ٢٥٦ ـ ٢٥٧ ـ ٢٥٨ ـ ٢٥٩ ـ ٢٦٠ ـ ٢٦١ ـ ٢٦٢ ـ ٢٦٣ ـ ٢٦٤ ـ ٢٦٥ ـ ٢٦٦ ـ ٢٦٧ ـ ٢٦٨ ـ ٢٦٩ ـ ٢٧٠ ـ ٢٧١ ـ ٢٧٢ ـ ٢٧٣ ـ ٢٧٤ ـ ٢٧٥ ـ ٢٧٦ ـ ٢٧٧ ـ ٢٧٨ ـ ٢٧٩ ـ ٢٨٠ ـ ٢٨١ ـ ٢٨٢ ـ ٢٨٣ ـ ٢٨٤ ـ ٢٨٥ ـ ٢٨٦ ـ ٢٨٧ ـ ٢٨٨ ـ ٢٨٩ ـ ٢٩٠ ـ ٢٩١ ـ ٢٩٢ ـ ٢٩٣ ـ ٢٩٤ ـ ٢٩٥ ـ ٢٩٦ ـ ٢٩٧ ـ ٢٩٨ ـ ٢٩٩ ـ ٣٠٠ ـ ٣٠١ ـ ٣٠٢ ـ ٣٠٣ ـ ٣٠٤ ـ ٣٠٥ ـ ٣٠٦ ـ ٣٠٧ ـ ٣٠٨ ـ ٣٠٩ ـ ٣١٠ ـ ٣١١ ـ ٣١٢ ـ ٣١٣ ـ ٣١٤ ـ ٣١٥ ـ ٣١٦ ـ ٣١٧ ـ ٣١٨ ـ ٣١٩ ـ ٣٢٠ ـ ٣٢١ ـ ٣٢٢ ـ ٣٢٣ ـ ٣٢٤ ـ ٣٢٥ ـ ٣٢٦ ـ ٣٢٧ ـ ٣٢٨ ـ ٣٢٩ ـ ٣٣٠ ـ ٣٣١ ـ ٣٣٢ ـ ٣٣٣ ـ ٣٣٤ ـ ٣٣٥ ـ ٣٣٦ ـ ٣٣٧ ـ ٣٣٨ ـ ٣٣٩ ـ ٣٤٠ ـ ٣٤١ ـ ٣٤٢ ـ ٣٤٣ ـ ٣٤٤ ـ ٣٤٥ ـ ٣٤٦ ـ ٣٤٧ ـ ٣٤٨ ـ ٣٤٩ ـ ٣٥٠ ـ ٣٥١ ـ ٣٥٢ ـ ٣٥٣ ـ ٣٥٤ ـ ٣٥٥ ـ ٣٥٦ ـ ٣٥٧ ـ ٣٥٨ ـ ٣٥٩ ـ ٣٦٠ ـ ٣٦١ ـ ٣٦٢ ـ ٣٦٣ ـ ٣٦٤ ـ ٣٦٥ ـ ٣٦٦ ـ ٣٦٧ ـ ٣٦٨ ـ ٣٦٩ ـ ٣٧٠ ـ ٣٧١ ـ ٣٧٢ ـ ٣٧٣ ـ ٣٧٤ ـ ٣٧٥ ـ ٣٧٦ ـ ٣٧٧ ـ ٣٧٨ ـ ٣٧٩ ـ ٣٨٠ ـ ٣٨١ ـ ٣٨٢ ـ ٣٨٣ ـ ٣٨٤ ـ ٣٨٥ ـ ٣٨٦ ـ ٣٨٧ ـ ٣٨٨ ـ ٣٨٩ ـ ٣٩٠ ـ ٣٩١ ـ ٣٩٢ ـ ٣٩٣ ـ ٣٩٤ ـ ٣٩٥ ـ ٣٩٦ ـ ٣٩٧ ـ ٣٩٨ ـ ٣٩٩ ـ ٤٠٠ ـ ٤٠١ ـ ٤٠٢ ـ ٤٠٣ ـ ٤٠٤ ـ ٤٠٥ ـ ٤٠٦ ـ ٤٠٧ ـ ٤٠٨ ـ ٤٠٩ ـ ٤١٠ ـ ٤١١ ـ ٤١٢ ـ ٤١٣ ـ ٤١٤ ـ ٤١٥ ـ ٤١٦ ـ ٤١٧ ـ ٤١٨ ـ ٤١٩ ـ ٤٢٠ ـ ٤٢١ ـ ٤٢٢ ـ ٤٢٣ ـ ٤٢٤ ـ ٤٢٥ ـ ٤٢٦ ـ ٤٢٧ ـ ٤٢٨ ـ ٤٢٩ ـ ٤٣٠ ـ ٤٣١ ـ ٤٣٢ ـ ٤٣٣ ـ ٤٣٤ ـ ٤٣٥ ـ ٤٣٦ ـ ٤٣٧ ـ ٤٣٨ ـ ٤٣٩ ـ ٤٤٠ ـ ٤٤١ ـ ٤٤٢ ـ ٤٤٣ ـ ٤٤٤ ـ ٤٤٥ ـ ٤٤٦ ـ ٤٤٧ ـ ٤٤٨ ـ ٤٤٩ ـ ٤٥٠ ـ ٤٥١ ـ ٤٥٢ ـ ٤٥٣ ـ ٤٥٤ ـ ٤٥٥ ـ ٤٥٦ ـ ٤٥٧ ـ ٤٥٨ ـ ٤٥٩ ـ ٤٦٠ ـ ٤٦١ ـ ٤٦٢ ـ ٤٦٣ ـ ٤٦٤ ـ ٤٦٥ ـ ٤٦٦ ـ ٤٦٧ ـ ٤٦٨ ـ ٤٦٩ ـ ٤٧٠ ـ ٤٧١ ـ ٤٧٢ ـ ٤٧٣ ـ ٤٧٤ ـ ٤٧٥ ـ ٤٧٦ ـ ٤٧٧ ـ ٤٧٨ ـ ٤٧٩ ـ ٤٨٠ ـ ٤٨١ ـ ٤٨٢ ـ ٤٨٣ ـ ٤٨٤ ـ ٤٨٥ ـ ٤٨٦ ـ ٤٨٧ ـ ٤٨٨ ـ ٤٨٩ ـ ٤٩٠ ـ ٤٩١ ـ ٤٩٢ ـ ٤٩٣ ـ ٤٩٤ ـ ٤٩٥ ـ ٤٩٦ ـ ٤٩٧ ـ ٤٩٨ ـ ٤٩٩ ـ ٥٠٠ ـ ٥٠١ ـ ٥٠٢ ـ ٥٠٣ ـ ٥٠٤ ـ ٥٠٥ ـ ٥٠٦ ـ ٥٠٧ ـ ٥٠٨ ـ ٥٠٩ ـ ٥١٠ ـ ٥١١ ـ ٥١٢ ـ ٥١٣ ـ ٥١٤ ـ ٥١٥ ـ ٥١٦ ـ ٥١٧ ـ ٥١٨ ـ ٥١٩ ـ ٥٢٠ ـ ٥٢١ ـ ٥٢٢ ـ ٥٢٣ ـ ٥٢٤ ـ ٥٢٥ ـ ٥٢٦ ـ ٥٢٧ ـ ٥٢٨ ـ ٥٢٩ ـ ٥٣٠ ـ ٥٣١ ـ ٥٣٢ ـ ٥٣٣ ـ ٥٣٤ ـ ٥٣٥ ـ ٥٣٦ ـ ٥٣٧ ـ ٥٣٨ ـ ٥٣٩ ـ ٥٤٠ ـ ٥٤١ ـ ٥٤٢ ـ ٥٤٣ ـ ٥٤٤ ـ ٥٤٥ ـ ٥٤٦ ـ ٥٤٧ ـ ٥٤٨ ـ ٥٤٩ ـ ٥٥٠ ـ ٥٥١ ـ ٥٥٢ ـ ٥٥٣ ـ ٥٥٤ ـ ٥٥٥ ـ ٥٥٦ ـ ٥٥٧ ـ ٥٥٨ ـ ٥٥٩ ـ ٥٦٠ ـ ٥٦١ ـ ٥٦٢ ـ ٥٦٣ ـ ٥٦٤ ـ ٥٦٥ ـ ٥٦٦ ـ ٥٦٧ ـ ٥٦٨ ـ ٥٦٩ ـ ٥٧٠ ـ ٥٧١ ـ ٥٧٢ ـ ٥٧٣ ـ ٥٧٤ ـ ٥٧٥ ـ ٥٧٦ ـ ٥٧٧ ـ ٥٧٨ ـ ٥٧٩ ـ ٥٨٠ ـ ٥٨١ ـ ٥٨٢ ـ ٥٨٣ ـ ٥٨٤ ـ ٥٨٥ ـ ٥٨٦ ـ ٥٨٧ ـ ٥٨٨ ـ ٥٨٩ ـ ٥٩٠ ـ ٥٩١ ـ ٥٩٢ ـ ٥٩٣ ـ ٥٩٤ ـ ٥٩٥ ـ ٥٩٦ ـ ٥٩٧ ـ ٥٩٨ ـ ٥٩٩ ـ ٦٠٠ ـ ٦٠١ ـ ٦٠٢ ـ ٦٠٣ ـ ٦٠٤ ـ ٦٠٥ ـ ٦٠٦ ـ ٦٠٧ ـ ٦٠٨ ـ ٦٠٩ ـ ٦١٠ ـ ٦١١ ـ ٦١٢ ـ ٦١٣ ـ ٦١٤ ـ ٦١٥ ـ ٦١٦ ـ ٦١٧ ـ ٦١٨ ـ ٦١٩ ـ ٦٢٠ ـ ٦٢١ ـ ٦٢٢ ـ ٦٢٣ ـ ٦٢٤ ـ ٦٢٥ ـ ٦٢٦ ـ ٦٢٧ ـ ٦٢٨ ـ ٦٢٩ ـ ٦٣٠ ـ ٦٣١ ـ ٦٣٢ ـ ٦٣٣ ـ ٦٣٤ ـ ٦٣٥ ـ ٦٣٦ ـ ٦٣٧ ـ ٦٣٨ ـ ٦٣٩ ـ ٦٤٠ ـ ٦٤١ ـ ٦٤٢ ـ ٦٤٣ ـ ٦٤٤ ـ ٦٤٥ ـ ٦٤٦ ـ ٦٤٧ ـ ٦٤٨ ـ ٦٤٩ ـ ٦٥٠ ـ ٦٥١ ـ ٦٥٢ ـ ٦٥٣ ـ ٦٥٤ ـ ٦٥٥ ـ ٦٥٦ ـ ٦٥٧ ـ ٦٥٨ ـ ٦٥٩ ـ ٦٦٠ ـ ٦٦١ ـ ٦٦٢ ـ ٦٦٣ ـ ٦٦٤ ـ ٦٦٥ ـ ٦٦٦ ـ ٦٦٧ ـ ٦٦٨ ـ ٦٦٩ ـ ٦٧٠ ـ ٦٧١ ـ ٦٧٢ ـ ٦٧٣ ـ ٦٧٤ ـ ٦٧٥ ـ ٦٧٦ ـ ٦٧٧ ـ ٦٧٨ ـ ٦٧٩ ـ ٦٨٠ ـ ٦٨١ ـ ٦٨٢ ـ ٦٨٣ ـ ٦٨٤ ـ ٦٨٥ ـ ٦٨٦ ـ ٦٨٧ ـ ٦٨٨ ـ ٦٨٩ ـ ٦٩٠ ـ ٦٩١ ـ ٦٩٢ ـ ٦٩٣ ـ ٦٩٤ ـ ٦٩٥ ـ ٦٩٦ ـ ٦٩٧ ـ ٦٩٨ ـ ٦٩٩ ـ ٧٠٠ ـ ٧٠١ ـ ٧٠٢ ـ ٧٠٣ ـ ٧٠٤ ـ ٧٠٥ ـ ٧٠٦ ـ ٧٠٧ ـ ٧٠٨ ـ ٧٠٩ ـ ٧١٠ ـ ٧١١ ـ ٧١٢ ـ ٧١٣ ـ ٧١٤ ـ ٧١٥ ـ ٧١٦ ـ ٧١٧ ـ ٧١٨ ـ ٧١٩ ـ ٧٢٠ ـ ٧٢١ ـ ٧٢٢ ـ ٧٢٣ ـ ٧٢٤ ـ ٧٢٥ ـ ٧٢٦ ـ ٧٢٧ ـ ٧٢٨ ـ ٧٢٩ ـ ٧٣٠ ـ ٧٣١ ـ ٧٣٢ ـ ٧٣٣ ـ ٧٣٤ ـ ٧٣٥ ـ ٧٣٦ ـ ٧٣٧ ـ ٧٣٨ ـ ٧٣٩ ـ ٧٤٠ ـ ٧٤١ ـ ٧٤٢ ـ ٧٤٣ ـ ٧٤٤ ـ ٧٤٥ ـ ٧٤٦ ـ ٧٤٧ ـ ٧٤٨ ـ ٧٤٩ ـ ٧٥٠ ـ ٧٥١ ـ ٧٥٢ ـ ٧٥٣ ـ ٧٥٤ ـ ٧٥٥ ـ ٧٥٦ ـ ٧٥٧ ـ ٧٥٨ ـ ٧٥٩ ـ ٧٦٠ ـ ٧٦١ ـ ٧٦٢ ـ ٧٦٣ ـ ٧٦٤ ـ ٧٦٥ ـ ٧٦٦ ـ ٧٦٧ ـ ٧٦٨ ـ ٧٦٩ ـ ٧٧٠ ـ ٧٧١ ـ ٧٧٢ ـ ٧٧٣ ـ ٧٧٤ ـ ٧٧٥ ـ ٧٧٦ ـ ٧٧٧ ـ ٧٧٨ ـ ٧٧٩ ـ ٧٨٠ ـ ٧٨١ ـ ٧٨٢ ـ ٧٨٣ ـ ٧٨٤ ـ ٧٨٥ ـ ٧٨٦ ـ ٧٨٧ ـ ٧٨٨ ـ ٧٨٩ ـ ٧٩٠ ـ ٧٩١ ـ ٧٩٢ ـ ٧٩٣ ـ ٧٩٤ ـ ٧٩٥ ـ ٧٩٦ ـ ٧٩٧ ـ ٧٩٨ ـ ٧٩٩ ـ ٨٠٠ ـ ٨٠١ ـ ٨٠٢ ـ ٨٠٣ ـ ٨٠٤ ـ ٨٠٥ ـ ٨٠٦ ـ ٨٠٧ ـ ٨٠٨ ـ ٨٠٩ ـ ٨١٠ ـ ٨١١ ـ ٨١٢ ـ ٨١٣ ـ ٨١٤ ـ ٨١٥ ـ ٨١٦ ـ ٨١٧ ـ ٨١٨ ـ ٨١٩ ـ ٨٢٠ ـ ٨٢١ ـ ٨٢٢ ـ ٨٢٣ ـ ٨٢٤ ـ ٨٢٥ ـ ٨٢٦ ـ ٨٢٧ ـ ٨٢٨ ـ ٨٢٩ ـ ٨٣٠ ـ ٨٣١ ـ ٨٣٢ ـ ٨٣٣ ـ ٨٣٤ ـ ٨٣٥ ـ ٨٣٦ ـ ٨٣٧ ـ ٨٣٨ ـ ٨٣٩ ـ ٨٤٠ ـ ٨٤١ ـ ٨٤٢ ـ ٨٤٣ ـ ٨٤٤ ـ ٨٤٥ ـ ٨٤٦ ـ ٨٤٧ ـ ٨٤٨ ـ ٨٤٩ ـ ٨٥٠ ـ ٨٥١ ـ ٨٥٢ ـ ٨٥٣ ـ ٨٥٤ ـ ٨٥٥ ـ ٨٥٦ ـ ٨٥٧ ـ ٨٥٨ ـ ٨٥٩ ـ ٨٦٠ ـ ٨٦١ ـ ٨٦٢ ـ ٨٦٣ ـ ٨٦٤ ـ ٨٦٥ ـ ٨٦٦ ـ ٨٦٧ ـ ٨٦٨ ـ ٨٦٩ ـ ٨٧٠ ـ ٨٧١ ـ ٨٧٢ ـ ٨٧٣ ـ ٨٧٤ ـ ٨٧٥ ـ ٨٧٦ ـ ٨٧٧ ـ ٨٧٨ ـ ٨٧٩ ـ ٨٨٠ ـ ٨٨١ ـ ٨٨٢ ـ ٨٨٣ ـ ٨٨٤ ـ ٨٨٥ ـ ٨٨٦ ـ ٨٨٧ ـ ٨٨٨ ـ ٨٨٩ ـ ٨٩٠ ـ ٨٩١ ـ ٨٩٢ ـ ٨٩٣ ـ ٨٩٤ ـ ٨٩٥ ـ ٨٩٦ ـ ٨٩٧ ـ ٨٩٨ ـ ٨٩٩ ـ ٩٠٠ ـ ٩٠١ ـ ٩٠٢ ـ ٩٠٣ ـ ٩٠٤ ـ ٩٠٥ ـ ٩٠٦ ـ ٩٠٧ ـ ٩٠٨ ـ ٩٠٩ ـ ٩١٠ ـ ٩١١ ـ ٩١٢ ـ ٩١٣ ـ ٩١٤ ـ ٩١٥ ـ ٩١٦ ـ ٩١٧ ـ ٩١٨ ـ ٩١٩ ـ ٩٢٠ ـ ٩٢١ ـ ٩٢٢ ـ ٩٢٣ ـ ٩٢٤ ـ ٩٢٥ ـ ٩٢٦ ـ ٩٢٧ ـ ٩٢٨ ـ ٩٢٩ ـ ٩٣٠ ـ ٩٣١ ـ ٩٣٢ ـ ٩٣٣ ـ ٩٣٤ ـ ٩٣٥ ـ ٩٣٦ ـ ٩٣٧ ـ ٩٣٨ ـ ٩٣٩ ـ ٩٤٠ ـ ٩٤١ ـ ٩٤٢ ـ ٩٤٣ ـ ٩٤٤ ـ ٩٤٥ ـ ٩٤٦ ـ ٩٤٧ ـ ٩٤٨ ـ ٩٤٩ ـ ٩٥٠ ـ ٩٥١ ـ ٩٥٢ ـ ٩٥٣ ـ ٩٥٤ ـ ٩٥٥ ـ ٩٥٦ ـ ٩٥٧ ـ ٩٥٨ ـ ٩٥٩ ـ ٩٦٠ ـ ٩٦١ ـ ٩٦٢ ـ ٩٦٣ ـ ٩٦٤ ـ ٩٦٥ ـ ٩٦٦ ـ ٩٦٧ ـ ٩٦٨ ـ ٩٦٩ ـ ٩٧٠ ـ ٩٧١ ـ ٩٧٢ ـ ٩٧٣ ـ ٩٧٤ ـ ٩٧٥ ـ ٩٧٦ ـ ٩٧٧ ـ ٩٧٨ ـ ٩٧٩ ـ ٩٨٠ ـ ٩٨١ ـ ٩٨٢ ـ ٩٨٣ ـ ٩٨٤ ـ ٩٨٥ ـ ٩٨٦ ـ ٩٨٧ ـ ٩٨٨ ـ ٩٨٩ ـ ٩٩٠ ـ ٩٩١ ـ ٩٩٢ ـ ٩٩٣ ـ ٩٩٤ ـ ٩٩٥ ـ ٩٩٦ ـ ٩٩٧ ـ ٩٩٨ ـ ٩٩٩ ـ ١٠٠٠

الاصل: المعوض الحكم بما انه حكم شرعي. اعتبار كونه حكما شرعيا انما هو بلحاظ ان الحكم الشرعي حكم الله تعالى. فالحكم الشرعي حكم الله تعالى بما انه

وهو في ذلك. ولكن كل ذلك في علم الله وكتابه. وعليه الحساب والجزاء إذا كان خيرًا فخير وإذا كان شرًا فشر. وعلى الله قصد السبيل. ومن السبل جائر. ولو شاء لهداكم أجمعين. ولكن هداية التوفيق لمن سبقت له الحسنى. وهداية الدلالة والإرشاد لمن يستحقها. ولا يضل إلا الفاسقين. ولا يظلم ربك أحدًا. ولكن الناس أنفسهم يظلمون. ولا يزال الله يغفر للمؤمنين ما استغفروه. ولا يغفر للكافرين ما أشركوا به. ولا يقبل من المنافقين ما أظهروه. ولا يرحم إلا الراحمين. ولا يعذب إلا المجرمين. ولا يثيب إلا المحسنين. ولا يجزي إلا الشاكرين. ولا يعطي إلا الصابرين. ولا يكرم إلا المتقين. ولا يهدي إلا المهتدين. ولا يرضى إلا عن المؤمنين. ولا يسخط إلا على الكافرين. ولا يعاقب إلا الظالمين. ولا يغضب إلا على المجرمين. ولا يلعن إلا الفاسقين. ولا يمقت إلا المنافقين. ولا يبغض إلا المشركين. ولا يحب إلا المؤمنين. ولا يوالي إلا المتقين. ولا يعادي إلا الكافرين. ولا يقاتل إلا الباغين. ولا يقتل إلا المعتدين. ولا يأمر إلا بالعدل والإحسان. ولا ينهى إلا عن الفحشاء والمنكر والبغي. ولا يعد إلا بالخير. ولا يوعد إلا بالشر. ولا يبشر إلا بالجنة. ولا ينذر إلا بالنار. ولا يأمر إلا بالطاعة. ولا ينهى إلا عن المعصية. ولا يحكم إلا بالحق. ولا يقضي إلا بالعدل. ولا يشرع إلا ما فيه الخير والصلاح. ولا يفرض إلا ما فيه النفع والفلاح. ولا يحرم إلا ما فيه الضرر والقبح. ولا يحل إلا ما فيه المصلحة والمنفعة. ولا يكره إلا ما فيه المفسدة والمضرة. ولا يندب إلا ما فيه الخير والبر. ولا يوجب إلا ما فيه الصلاح والفلاح. ولا يحظر إلا ما فيه الشر والفساد. ولا يبيح إلا ما فيه الخير والرشاد. ولا يعفو إلا عن ذنب. ولا يغفر إلا لتائب. ولا يقبل إلا من مخلص. ولا يرضى إلا عن مطيع. ولا يثيب إلا على عمل صالح. ولا يجزي إلا على سعي مشكور. ولا يكرم إلا من اتقى. ولا يعطي إلا من صبر. ولا يهدي إلا من أناب. ولا يرحم إلا من تاب. ولا يغفر إلا لمن استغفر. ولا يقبل إلا من أخلص. ولا يرضى إلا عن أطاع. ولا يثيب إلا على عمل صالح. ولا يجزي إلا على سعي مشكور. ولا يكرم إلا من اتقى. ولا يعطي إلا من صبر. ولا يهدي إلا من أناب. ولا يرحم إلا من تاب. ولا يغفر إلا لمن استغفر. ولا يقبل إلا من أخلص. ولا يرضى إلا عن أطاع.

خبرنامه ابن سینا ابن سینا سخنرانی ماهنامه ۱۳۷۵ ابن سینا
ابن سینا ابن سینا ۱۷۷۰ ابن سینا. ابن سینا ابن سینا
ابن سینا؟ ابن سینا ابن سینا. ابن سینا ابن سینا
ابن سینا ابن سینا ابن سینا ابن سینا ابن سینا
ابن سینا ابن سینا ابن سینا ابن سینا ابن سینا
ابن سینا ابن سینا ابن سینا ابن سینا ابن سینا
ابن سینا ابن سینا ابن سینا ابن سینا ابن سینا
ابن سینا ابن سینا ابن سینا ابن سینا ابن سینا

٤ ملكيصدق ملك شليم أخرج خبزاً وخمراً وكان كاهناً لله العلي. ٥ فبارك أبرام وقال: مبارك أبرام من الله العلي مالك السماء والأرض. ٦ ومبارك الله العلي الذي أسلم أعداءك في يدك. فأعطاه أبرام عشراً من كل شيء. ٧ فقال ملك سدوم لأبرام: أعطني النفوس وخذ المال لنفسك. ٨ فقال أبرام لملك سدوم: رفعت يدي إلى الرب الله العلي مالك السماء والأرض ٩ أني لا آخذ خيطاً ولا شراك نعل ولا شيئاً مما هو لك لئلا تقول: أنا أغنيت أبرام. ١٠ إلا ما أكله الغلمان وحصة الرجال الذين ذهبوا معي عانر وأشكول وممرا فليأخذوا حصتهم.

١١ وبعد هذه الأمور كان كلام الرب إلى أبرام في رؤيا قائلاً: لا تخف يا أبرام. أنا ترس لك. أجرك كثير جداً. ١٢ فقال أبرام: يا سيدي الرب ماذا تعطيني وأنا ماضٍ عقيماً وابن مشق بيتي هو أليعازر الدمشقي. ١٣ وقال أبرام: هوذا لم تعطني نسلاً وهوذا ابن بيتي يرثني. ١٤ فإذا كلام الرب إليه قائلاً: لا يرثك هذا بل الذي يخرج من أحشائك هو يرثك. ١٥ فأخرجه إلى خارج وقال: انظر الآن نحو السماء وعد الكواكب إن استطعت أن تعدها. وقال له: هكذا يكون نسلك. ١٦ فآمن بالرب فحسبها له براً. ١٧ وقال له: أنا الرب الذي أخرجك من أور الكلدانيين لأعطيك هذه الأرض لترثها. ١٨ فقال: يا سيد الرب بماذا أعلم أني أرثها. ١٩ فقال له: خذ لي عجلة ثلاثية وعنزاً ثلاثية وكبشاً ثلاثياً ويمامة وحمامة فرخاً. ٢٠ فأخذ له هذه كلها وشقها من الوسط وجعل كل شق مقابل أخيه وأما الطير فلم يشق. ٢١ فنزلت الجوارح على الجثث وكان أبرام يطردها. ٢٢ ولما غربت الشمس وقع سبات على أبرام وإذا رعب مظلم عظيم قد وقع عليه. ٢٣ فقال لأبرام: اعلم يقيناً أن نسلك يكون غريباً في أرض ليست لهم ويستعبدون لهم ويذلونهم أربعمائة سنة. ٢٤ والأمة التي يستعبدون لها أنا أدينها وبعد ذلك يخرجون بأملاك كثيرة. ٢٥ وأما أنت فتمضي إلى آبائك بسلام وتدفن بشيبة صالحة. ٢٦ وفي الجيل الرابع يرجعون إلى ههنا لأن إثم الأموريين لم يكمل إلى الآن. ٢٧ فلما غربت الشمس وصار ظلام دامس إذا تنور دخان ومصباح نار يجوز بين تلك القطع. ٢٨ في ذلك اليوم قطع الرب مع أبرام ميثاقاً قائلاً: لنسلك أعطي هذه الأرض من نهر مصر إلى النهر الكبير نهر الفرات. ٢٩ القينيين والقنزيين والقدمونيين ٣٠ والحثيين والفرزيين والرفائيين ٣١ والأموريين والكنعانيين والجرجاشيين واليبوسيين.

ه. ولكن الأمر يتطلب منا أن نكون على حذر من الأشخاص الذين يحاولون استغلال ثقتنا بهم لتحقيق مصالحهم الشخصية على حساب الآخرين. فالصداقة الحقيقية هي التي تقوم على الاحترام المتبادل والصدق، وليس على المنفعة المادية أو المعنوية. وعلينا أن نتعلم كيف نميز بين الأصدقاء الحقيقيين والمزيفين، وكيف نحافظ على علاقاتنا الطيبة دون أن نفقد حذرنا. وهذا يتطلب منا وعيًا كبيرًا وقدرة على التحليل والتفكير قبل اتخاذ أي قرار. ٭ ٭ ٭

فضل الله على خلقه. الذي له الملك. يحيي ويميت وهو على كل شيء قدير
فضل الذي هو خلقه. الذي له الملك. يحيي ويميت وهو على كل شيء
قدير. فتبارك الله رب العالمين. الذي خلق الموت والحياة ليبلوكم
أيكم أحسن عملا. وهو العزيز الغفور. الذي خلق سبع سماوات طباقا.
ما ترى في خلق الرحمن من تفاوت. فارجع البصر هل ترى من فطور.
ثم ارجع البصر كرتين ينقلب إليك البصر خاسئا وهو حسير. ولقد
زينا السماء الدنيا بمصابيح وجعلناها رجوما للشياطين. وأعتدنا
لهم عذاب السعير. وللذين كفروا بربهم عذاب جهنم وبئس المصير.
إذا ألقوا فيها سمعوا لها شهيقا وهي تفور. تكاد تميز من الغيظ.
كلما ألقي فيها فوج سألهم خزنتها ألم يأتكم نذير. قالوا بلى قد
جاءنا نذير فكذبنا وقلنا ما نزل الله من شيء إن أنتم إلا في ضلال
كبير. وقالوا لو كنا نسمع أو نعقل ما كنا في أصحاب السعير.
فاعترفوا بذنبهم فسحقا لأصحاب السعير. إن الذين يخشون ربهم
بالغيب لهم مغفرة وأجر كبير. وأسروا قولكم أو اجهروا به إنه
عليم بذات الصدور. ألا يعلم من خلق وهو اللطيف الخبير. هو الذي
جعل لكم الأرض ذلولا فامشوا في مناكبها وكلوا من رزقه وإليه
النشور. أأمنتم من في السماء أن يرسل عليكم حاصبا فستعلمون
كيف نذير. ولقد كذب الذين من قبلهم فكيف كان نكير. أولم يروا
إلى الطير فوقهم صافات ويقبضن ما يمسكهن إلا الرحمن إنه بكل
شيء بصير. أمن هذا الذي هو جند لكم ينصركم من دون الرحمن إن
الكافرون إلا في غرور. أمن هذا الذي يرزقكم إن أمسك رزقه بل
لجوا في عتو ونفور. أفمن يمشي مكبا على وجهه أهدى أمن يمشي
سويا على صراط مستقيم. قل هو الذي أنشأكم وجعل لكم السمع
والأبصار والأفئدة قليلا ما تشكرون. قل هو الذي ذرأكم في الأرض
وإليه تحشرون. ويقولون متى هذا الوعد إن كنتم صادقين. قل إنما
العلم عند الله وإنما أنا نذير مبين. فلما رأوه زلفة سيئت وجوه
الذين كفروا وقيل هذا الذي كنتم به تدعون. قل أرأيتم إن أهلكني
الله ومن معي أو رحمنا فمن يجير الكافرين من عذاب أليم. قل هو
الرحمن آمنا به وعليه توكلنا فستعلمون من هو في ضلال مبين.

* الحمد لله الذي جعل الحمد لأهله. وأفاض على عباده من نعمه وفضله. الحمد لله الذي أنعم علينا بالإسلام. وهدانا لدينه القويم وشرعه الكامل. وأشهد أن لا إله إلا الله وحده لا شريك له. شهادة تنجي قائلها من أهوال يوم القيامة. وتبوئه أعلى الدرجات في دار السلام. وأشهد أن محمداً عبده ورسوله. وصفيه من خلقه وخليله. أرسله بالهدى ودين الحق. ليظهره على الدين كله. فبلغ الرسالة. وأدى الأمانة. ونصح الأمة. وجاهد في الله حق جهاده. حتى أتاه اليقين. فصلى الله وسلم وبارك عليه. وعلى آله وأصحابه. ومن تبعهم بإحسان إلى يوم الدين.

أما بعد: فإن الله تعالى خلق الخلق لعبادته. وأمرهم بطاعته. وحذرهم من معصيته. وأخبرهم أن مرجعهم إليه. وأن مصيرهم بين يديه. فمن أطاعه فاز بالجنة. ومن عصاه خاب وخسر. وهذا أوان الشروع في المقصود. وهو الكلام على قوله تعالى: ﴿ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ﴾. وقد سميت هذا التفسير: بـ «نور الهداية في تفسير القرآن». وأسأل الله تعالى أن ينفع به كما نفع بما قبله. وأن يجعله خالصاً لوجهه الكريم. وموجباً لرضوانه العظيم. إنه سميع مجيب. وبالإجابة جدير. وعلى ذلك قدير.

---

* الحمد لله الذي جعل الحمد لأهله. وأفاض على عباده من نعمه وفضله. الحمد لله الذي أنعم علينا بالإسلام. وهدانا لدينه القويم وشرعه الكامل. وأشهد أن لا إله إلا الله وحده لا شريك له. شهادة تنجي قائلها من أهوال يوم القيامة. وتبوئه أعلى الدرجات في دار السلام. وأشهد أن محمداً عبده ورسوله. وصفيه من خلقه وخليله. أرسله بالهدى ودين الحق. ليظهره على الدين كله. فبلغ الرسالة. وأدى الأمانة. ونصح الأمة. وجاهد في الله حق جهاده. حتى أتاه اليقين. فصلى الله وسلم وبارك عليه. وعلى آله وأصحابه. ومن تبعهم بإحسان إلى يوم الدين.

أما بعد: فإن الله تعالى خلق الخلق لعبادته. وأمرهم بطاعته. وحذرهم من معصيته. وأخبرهم أن مرجعهم إليه. وأن مصيرهم بين يديه. فمن أطاعه فاز بالجنة. ومن عصاه خاب وخسر. وهذا أوان الشروع في المقصود. وهو الكلام على قوله تعالى: ﴿ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ﴾. وقد سميت هذا التفسير: بـ «نور الهداية في تفسير القرآن». وأسأل الله تعالى أن ينفع به كما نفع بما قبله. وأن يجعله خالصاً لوجهه الكريم. وموجباً لرضوانه العظيم. إنه سميع مجيب. وبالإجابة جدير. وعلى ذلك قدير.

كسوة بقرة خلف بقرة ٭ ١٥ الى اخرها كذلك بقرة بسنة ٭ ثم ابن لبون ذكر الى ٣٦ فيكون فيها ابن لبون ذكر ٭ ثم بنت مخاض الى ٤٥ ٭ ثم بنت لبون الى ٦٠ ٭ ثم حقة الى ٧٥ ٭ ثم بنتا لبون الى ٩٠ ٭ ثم حقتان الى ١٢٠ ٭ ثم في كل اربعين بنت لبون وفي كل خمسين حقة ٭ وفي الغنم في كل اربعين شاة الى ١٢٠ ٭ ثم في كل مائة شاة الى ٢٠٠ ٭ ثم في كل مائة شاة الى ٣٠٠ ٭ ثم في كل مائة شاة الى ٤٠٠ ٭ ثم في كل مائة شاة الى ٥٠٠ ٭ ثم في كل مائة شاة الى ٦٠٠ ٭ ثم في كل مائة شاة الى ٧٠٠ ٭ ثم في كل مائة شاة الى ٨٠٠ ٭ ثم في كل مائة شاة الى ٩٠٠ ٭ ثم في كل مائة شاة الى الف ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ١١٠٠ ٭ ثم في كل مائة شاة الى ١٢٠٠ ٭ ثم في كل مائة شاة الى ١٣٠٠ ٭ ثم في كل مائة شاة الى ١٤٠٠ ٭ ثم في كل مائة شاة الى ١٥٠٠ ٭ ثم في كل مائة شاة الى ١٦٠٠ ٭ ثم في كل مائة شاة الى ١٧٠٠ ٭ ثم في كل مائة شاة الى ١٨٠٠ ٭ ثم في كل مائة شاة الى ١٩٠٠ ٭ ثم في كل مائة شاة الى الفين ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ٢١٠٠ ٭ ثم في كل مائة شاة الى ٢٢٠٠ ٭ ثم في كل مائة شاة الى ٢٣٠٠ ٭ ثم في كل مائة شاة الى ٢٤٠٠ ٭ ثم في كل مائة شاة الى ٢٥٠٠ ٭ ثم في كل مائة شاة الى ٢٦٠٠ ٭ ثم في كل مائة شاة الى ٢٧٠٠ ٭ ثم في كل مائة شاة الى ٢٨٠٠ ٭ ثم في كل مائة شاة الى ٢٩٠٠ ٭ ثم في كل مائة شاة الى ثلثة الاف ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ٣١٠٠ ٭ ثم في كل مائة شاة الى ٣٢٠٠ ٭ ثم في كل مائة شاة الى ٣٣٠٠ ٭ ثم في كل مائة شاة الى ٣٤٠٠ ٭ ثم في كل مائة شاة الى ٣٥٠٠ ٭ ثم في كل مائة شاة الى ٣٦٠٠ ٭ ثم في كل مائة شاة الى ٣٧٠٠ ٭ ثم في كل مائة شاة الى ٣٨٠٠ ٭ ثم في كل مائة شاة الى ٣٩٠٠ ٭ ثم في كل مائة شاة الى اربعة الاف ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ٤١٠٠ ٭ ثم في كل مائة شاة الى ٤٢٠٠ ٭ ثم في كل مائة شاة الى ٤٣٠٠ ٭ ثم في كل مائة شاة الى ٤٤٠٠ ٭ ثم في كل مائة شاة الى ٤٥٠٠ ٭ ثم في كل مائة شاة الى ٤٦٠٠ ٭ ثم في كل مائة شاة الى ٤٧٠٠ ٭ ثم في كل مائة شاة الى ٤٨٠٠ ٭ ثم في كل مائة شاة الى ٤٩٠٠ ٭ ثم في كل مائة شاة الى خمسة الاف ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ٥١٠٠ ٭ ثم في كل مائة شاة الى ٥٢٠٠ ٭ ثم في كل مائة شاة الى ٥٣٠٠ ٭ ثم في كل مائة شاة الى ٥٤٠٠ ٭ ثم في كل مائة شاة الى ٥٥٠٠ ٭ ثم في كل مائة شاة الى ٥٦٠٠ ٭ ثم في كل مائة شاة الى ٥٧٠٠ ٭ ثم في كل مائة شاة الى ٥٨٠٠ ٭ ثم في كل مائة شاة الى ٥٩٠٠ ٭ ثم في كل مائة شاة الى ستة الاف ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ٦١٠٠ ٭ ثم في كل مائة شاة الى ٦٢٠٠ ٭ ثم في كل مائة شاة الى ٦٣٠٠ ٭ ثم في كل مائة شاة الى ٦٤٠٠ ٭ ثم في كل مائة شاة الى ٦٥٠٠ ٭ ثم في كل مائة شاة الى ٦٦٠٠ ٭ ثم في كل مائة شاة الى ٦٧٠٠ ٭ ثم في كل مائة شاة الى ٦٨٠٠ ٭ ثم في كل مائة شاة الى ٦٩٠٠ ٭ ثم في كل مائة شاة الى سبعة الاف ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ٧١٠٠ ٭ ثم في كل مائة شاة الى ٧٢٠٠ ٭ ثم في كل مائة شاة الى ٧٣٠٠ ٭ ثم في كل مائة شاة الى ٧٤٠٠ ٭ ثم في كل مائة شاة الى ٧٥٠٠ ٭ ثم في كل مائة شاة الى ٧٦٠٠ ٭ ثم في كل مائة شاة الى ٧٧٠٠ ٭ ثم في كل مائة شاة الى ٧٨٠٠ ٭ ثم في كل مائة شاة الى ٧٩٠٠ ٭ ثم في كل مائة شاة الى ثمانية الاف ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ٨١٠٠ ٭ ثم في كل مائة شاة الى ٨٢٠٠ ٭ ثم في كل مائة شاة الى ٨٣٠٠ ٭ ثم في كل مائة شاة الى ٨٤٠٠ ٭ ثم في كل مائة شاة الى ٨٥٠٠ ٭ ثم في كل مائة شاة الى ٨٦٠٠ ٭ ثم في كل مائة شاة الى ٨٧٠٠ ٭ ثم في كل مائة شاة الى ٨٨٠٠ ٭ ثم في كل مائة شاة الى ٨٩٠٠ ٭ ثم في كل مائة شاة الى تسعة الاف ٭ ثم في كل مائة شاة شاة ٭ ثم في كل مائة شاة الى ٩١٠٠ ٭ ثم في كل مائة شاة الى ٩٢٠٠ ٭ ثم في كل مائة شاة الى ٩٣٠٠ ٭ ثم في كل مائة شاة الى ٩٤٠٠ ٭ ثم في كل مائة شاة الى ٩٥٠٠ ٭ ثم في كل مائة شاة الى ٩٦٠٠ ٭ ثم في كل مائة شاة الى ٩٧٠٠ ٭ ثم في كل مائة شاة الى ٩٨٠٠ ٭ ثم في كل مائة شاة الى ٩٩٠٠ ٭ ثم في كل مائة شاة الى عشرة الاف ٭ ثم في كل الف شاة ٭ ثم في كل الف شاة الى ١١٠٠٠ ٭ ثم في كل الف شاة الى ١٢٠٠٠ ٭ ثم في كل الف شاة الى ١٣٠٠٠ ٭ ثم في كل الف شاة الى ١٤٠٠٠ ٭ ثم في كل الف شاة الى ١٥٠٠٠ ٭ ثم في كل الف شاة الى ١٦٠٠٠ ٭ ثم في كل الف شاة الى ١٧٠٠٠ ٭ ثم في كل الف شاة الى ١٨٠٠٠ ٭ ثم في كل الف شاة الى ١٩٠٠٠ ٭ ثم في كل الف شاة الى عشرين الف ٭ ثم في كل الف شاة شاة ٭ ثم في كل الف شاة الى ٢١٠٠٠ ٭ ثم في كل الف شاة الى ٢٢٠٠٠ ٭ ثم في كل الف شاة الى ٢٣٠٠٠ ٭ ثم في كل الف شاة الى ٢٤٠٠٠ ٭ ثم في كل الف شاة الى ٢٥٠٠٠ ٭ ثم في كل الف شاة الى ٢٦٠٠٠ ٭ ثم في كل الف شاة الى ٢٧٠٠٠ ٭ ثم في كل الف شاة الى ٢٨٠٠٠ ٭ ثم في كل الف شاة الى ٢٩٠٠٠ ٭ ثم في كل الف شاة الى ثلثين الف ٭ ثم في كل الف شاة شاة ٭ ثم في كل الف شاة الى ٣١٠٠٠ ٭ ثم في كل الف شاة الى ٣٢٠٠٠ ٭ ثم في كل الف شاة الى ٣٣٠٠٠ ٭ ثم في كل الف شاة الى ٣٤٠٠٠ ٭ ثم في كل الف شاة الى ٣٥٠٠٠ ٭ ثم في كل الف شاة الى ٣٦٠٠٠ ٭ ثم في كل الف شاة الى ٣٧٠٠٠ ٭ ثم في كل الف شاة الى ٣٨٠٠٠ ٭ ثم في كل الف شاة الى ٣٩٠٠٠ ٭ ثم في كل الف شاة الى اربعين الف ٭ ثم في كل الف شاة شاة ٭ ثم في كل الف شاة الى ٤١٠٠٠ ٭ ثم في كل الف شاة الى ٤٢٠٠٠ ٭ ثم في كل الف شاة الى ٤٣٠٠٠ ٭ ثم في كل الف شاة الى ٤٤٠٠٠ ٭ ثم في كل الف شاة الى ٤٥٠٠٠ ٭ ثم في كل الف شاة الى ٤٦٠٠٠ ٭ ثم في كل الف شاة الى ٤٧٠٠٠ ٭ ثم في كل الف شاة الى ٤٨٠٠٠ ٭ ثم في كل الف شاة الى ٤٩٠٠٠ ٭ ثم في كل الف شاة الى خمسين الف ٭ ثم في كل الف شاة شاة ٭ ثم في كل الف شاة الى ٥١٠٠٠ ٭ ثم في كل الف شاة الى ٥٢٠٠٠ ٭ ثم في كل الف شاة الى ٥٣٠٠٠ ٭ ثم في كل الف شاة الى ٥٤٠٠٠ ٭ ثم في كل الف شاة الى ٥٥٠٠٠ ٭ ثم في كل الف شاة الى ٥٦٠٠٠ ٭ ثم في كل الف شاة الى ٥٧٠٠٠ ٭ ثم في كل الف شاة الى ٥٨٠٠٠ ٭ ثم في كل الف شاة الى ٥٩٠٠٠ ٭ ثم في كل الف شاة الى ستين الف ٭ ثم في كل الف شاة شاة ٭ ثم في كل الف شاة الى ٦١٠٠٠ ٭ ثم في كل الف شاة الى ٦٢٠٠٠ ٭ ثم في كل الف شاة الى ٦٣٠٠٠ ٭ ثم في كل الف شاة الى ٦٤٠٠٠ ٭ ثم في كل الف شاة الى ٦٥٠٠٠ ٭ ثم في كل الف شاة الى ٦٦٠٠٠ ٭ ثم في كل الف شاة الى ٦٧٠٠٠ ٭ ثم في كل الف شاة الى ٦٨٠٠٠ ٭ ثم في كل الف شاة الى ٦٩٠٠٠ ٭ ثم في كل الف شاة الى سبعين الف ٭ ثم في كل الف شاة شاة ٭ ثم في كل الف شاة الى ٧١٠٠٠ ٭ ثم في كل الف شاة الى ٧٢٠٠٠ ٭ ثم في كل الف شاة الى ٧٣٠٠٠ ٭ ثم في كل الف شاة الى ٧٤٠٠٠ ٭ ثم في كل الف شاة الى ٧٥٠٠٠ ٭ ثم في كل الف شاة الى ٧٦٠٠٠ ٭ ثم في كل الف شاة الى ٧٧٠٠٠ ٭ ثم في كل الف شاة الى ٧٨٠٠٠ ٭ ثم في كل الف شاة الى ٧٩٠٠٠ ٭ ثم في كل الف شاة الى ثمانين الف ٭ ثم في كل الف شاة شاة ٭ ثم في كل الف شاة الى ٨١٠٠٠ ٭ ثم في كل الف شاة الى ٨٢٠٠٠ ٭ ثم في كل الف شاة الى ٨٣٠٠٠ ٭ ثم في كل الف شاة الى ٨٤٠٠٠ ٭ ثم في كل الف شاة الى ٨٥٠٠٠ ٭ ثم في كل الف شاة الى ٨٦٠٠٠ ٭ ثم في كل الف شاة الى ٨٧٠٠٠ ٭ ثم في كل الف شاة الى ٨٨٠٠٠ ٭ ثم في كل الف شاة الى ٨٩٠٠٠ ٭ ثم في كل الف شاة الى تسعين الف ٭ ثم في كل الف شاة شاة ٭ ثم في كل الف شاة الى ٩١٠٠٠ ٭ ثم في كل الف شاة الى ٩٢٠٠٠ ٭ ثم في كل الف شاة الى ٩٣٠٠٠ ٭ ثم في كل الف شاة الى ٩٤٠٠٠ ٭ ثم في كل الف شاة الى ٩٥٠٠٠ ٭ ثم في كل الف شاة الى ٩٦٠٠٠ ٭ ثم في كل الف شاة الى ٩٧٠٠٠ ٭ ثم في كل الف شاة الى ٩٨٠٠٠ ٭ ثم في كل الف شاة الى ٩٩٠٠٠ ٭ ثم في كل الف شاة الى مائة الف ٭ ثم في كل مائة الف شاة ٭ ثم في كل مائة الف شاة الى ١١٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ١٢٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ١٣٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ١٤٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ١٥٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ١٦٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ١٧٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ١٨٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ١٩٠٠٠٠ ٭ ثم في كل مائة الف شاة الى مائتي الف ٭ ثم في كل مائتي الف شاة ٭ ثم في كل مائتي الف شاة الى ٢١٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ٢٢٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ٢٣٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ٢٤٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ٢٥٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ٢٦٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ٢٧٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ٢٨٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ٢٩٠٠٠٠ ٭ ثم في كل مائتي الف شاة الى ثلثمائة الف ٭ ثم في كل مائة الف شاة ٭ ثم في كل مائة الف شاة الى ٣١٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٣٢٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٣٣٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٣٤٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٣٥٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٣٦٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٣٧٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٣٨٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٣٩٠٠٠٠ ٭ ثم في كل مائة الف شاة الى اربعمائة الف ٭ ثم في كل مائة الف شاة ٭ ثم في كل مائة الف شاة الى ٤١٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٤٢٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٤٣٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٤٤٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٤٥٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٤٦٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٤٧٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٤٨٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٤٩٠٠٠٠ ٭ ثم في كل مائة الف شاة الى خمسمائة الف ٭ ثم في كل مائة الف شاة ٭ ثم في كل مائة الف شاة الى ٥١٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٥٢٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٥٣٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٥٤٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٥٥٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٥٦٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٥٧٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٥٨٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٥٩٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ستمائة الف ٭ ثم في كل مائة الف شاة ٭ ثم في كل مائة الف شاة الى ٦١٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٦٢٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٦٣٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٦٤٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٦٥٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٦٦٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٦٧٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٦٨٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٦٩٠٠٠٠ ٭ ثم في كل مائة الف شاة الى سبعمائة الف ٭ ثم في كل مائة الف شاة ٭ ثم في كل مائة الف شاة الى ٧١٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٧٢٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٧٣٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٧٤٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٧٥٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٧٦٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٧٧٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٧٨٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٧٩٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ثمانمائة الف ٭ ثم في كل مائة الف شاة ٭ ثم في كل مائة الف شاة الى ٨١٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٨٢٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٨٣٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٨٤٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٨٥٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٨٦٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٨٧٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٨٨٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٨٩٠٠٠٠ ٭ ثم في كل مائة الف شاة الى تسعمائة الف ٭ ثم في كل مائة الف شاة ٭ ثم في كل مائة الف شاة الى ٩١٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٩٢٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٩٣٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٩٤٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٩٥٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٩٦٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٩٧٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٩٨٠٠٠٠ ٭ ثم في كل مائة الف شاة الى ٩٩٠٠٠٠ ٭ ثم في كل مائة الف شاة الى مليون ٭ ثم في كل مليون شاة ٭ ثم في كل مليون شاة الى ١١٠٠٠٠٠ ٭ ثم في كل مليون شاة الى ١٢٠٠٠٠٠ ٭ ثم في كل مليون شاة الى ١٣٠٠٠٠٠ ٭ ثم في كل مليون شاة الى ١٤٠٠٠٠٠ ٭ ثم في كل مليون شاة الى ١٥٠٠٠٠٠ ٭ ثم في كل مليون شاة الى ١٦٠٠٠٠٠ ٭ ثم في كل مليون شاة الى ١٧٠٠٠٠٠ ٭ ثم في كل مليون شاة الى ١٨٠٠٠٠٠ ٭ ثم في كل مليون شاة الى ١٩٠٠٠٠٠ ٭ ثم في كل مليون شاة الى مليونين ٭ ثم في كل مليونين شاة ٭ ثم في كل مليونين شاة الى ٢١٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ٢٢٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ٢٣٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ٢٤٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ٢٥٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ٢٦٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ٢٧٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ٢٨٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ٢٩٠٠٠٠٠ ٭ ثم في كل مليونين شاة الى ثلثة ملايين ٭ ثم في كل ثلثة ملايين شاة ٭ ثم في كل ثلثة ملايين شاة الى ٣١٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى ٣٢٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى ٣٣٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى ٣٤٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى ٣٥٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى ٣٦٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى ٣٧٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى ٣٨٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى ٣٩٠٠٠٠٠ ٭ ثم في كل ثلثة ملايين شاة الى اربعة ملايين ٭ ثم في كل اربعة ملايين شاة ٭ ثم في كل اربعة ملايين شاة الى ٤١٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى ٤٢٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى ٤٣٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى ٤٤٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى ٤٥٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى ٤٦٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى ٤٧٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى ٤٨٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى ٤٩٠٠٠٠٠ ٭ ثم في كل اربعة ملايين شاة الى خمسة ملايين ٭ ثم في كل خمسة ملايين شاة ٭ ثم في كل خمسة ملايين شاة الى ٥١٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ٥٢٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ٥٣٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ٥٤٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ٥٥٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ٥٦٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ٥٧٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ٥٨٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ٥٩٠٠٠٠٠ ٭ ثم في كل خمسة ملايين شاة الى ستة ملايين ٭ ثم في كل ستة ملايين شاة ٭ ثم في كل ستة ملايين شاة الى ٦١٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى ٦٢٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى ٦٣٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى ٦٤٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى ٦٥٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى ٦٦٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى ٦٧٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى ٦٨٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى ٦٩٠٠٠٠٠ ٭ ثم في كل ستة ملايين شاة الى سبعة ملايين ٭ ثم في كل سبعة ملايين شاة ٭ ثم في كل سبعة ملايين شاة الى ٧١٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ٧٢٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ٧٣٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ٧٤٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ٧٥٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ٧٦٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ٧٧٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ٧٨٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ٧٩٠٠٠٠٠ ٭ ثم في كل سبعة ملايين شاة الى ثمانية ملايين ٭ ثم في كل ثمانية ملايين شاة ٭ ثم في كل ثمانية ملايين شاة الى ٨١٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى ٨٢٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى ٨٣٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى ٨٤٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى ٨٥٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى ٨٦٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى ٨٧٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى ٨٨٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى ٨٩٠٠٠٠٠ ٭ ثم في كل ثمانية ملايين شاة الى تسعة ملايين ٭ ثم في كل تسعة ملايين شاة ٭ ثم في كل تسعة ملايين شاة الى ٩١٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى ٩٢٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى ٩٣٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى ٩٤٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى ٩٥٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى ٩٦٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى ٩٧٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى ٩٨٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى ٩٩٠٠٠٠٠ ٭ ثم في كل تسعة ملايين شاة الى عشرة ملايين ٭ ثم في كل عشرة ملايين شاة ٭ ثم في كل عشرة ملايين شاة الى ١١٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى ١٢٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى ١٣٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى ١٤٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى ١٥٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى ١٦٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى ١٧٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى ١٨٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى ١٩٠٠٠٠٠٠ ٭ ثم في كل عشرة ملايين شاة الى عشرين مليون ٭ ثم في كل عشرين مليون شاة ٭ ثم في كل عشرين مليون شاة الى ٢١٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ٢٢٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ٢٣٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ٢٤٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ٢٥٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ٢٦٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ٢٧٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ٢٨٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ٢٩٠٠٠٠٠٠ ٭ ثم في كل عشرين مليون شاة الى ثلثين مليون ٭ ثم في كل ثلثين مليون شاة ٭ ثم في كل ثلثين مليون شاة الى ٣١٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى ٣٢٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى ٣٣٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى ٣٤٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى ٣٥٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى ٣٦٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى ٣٧٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى ٣٨٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى ٣٩٠٠٠٠٠٠ ٭ ثم في كل ثلثين مليون شاة الى اربعين مليون ٭ ثم في كل اربعين مليون شاة ٭ ثم في كل اربعين مليون شاة الى ٤١٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى ٤٢٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى ٤٣٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى ٤٤٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى ٤٥٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى ٤٦٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى ٤٧٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى ٤٨٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى ٤٩٠٠٠٠٠٠ ٭ ثم في كل اربعين مليون شاة الى خمسين مليون ٭ ثم في كل خمسين مليون شاة ٭ ثم في كل خمسين مليون شاة الى ٥١٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ٥٢٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ٥٣٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ٥٤٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ٥٥٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ٥٦٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ٥٧٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ٥٨٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ٥٩٠٠٠٠٠٠ ٭ ثم في كل خمسين مليون شاة الى ستين مليون ٭ ثم في كل ستين مليون شاة ٭ ثم في كل ستين مليون شاة الى ٦١٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى ٦٢٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى ٦٣٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى ٦٤٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى ٦٥٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى ٦٦٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى ٦٧٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى ٦٨٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى ٦٩٠٠٠٠٠٠ ٭ ثم في كل ستين مليون شاة الى سبعين مليون ٭ ثم في كل سبعين مليون شاة ٭ ثم في كل سبعين مليون شاة الى ٧١٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ٧٢٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ٧٣٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ٧٤٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ٧٥٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ٧٦٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ٧٧٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ٧٨٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ٧٩٠٠٠٠٠٠ ٭ ثم في كل سبعين مليون شاة الى ثمانين مليون ٭ ثم في كل ثمانين مليون شاة ٭ ثم في كل ثمانين مليون شاة الى ٨١٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى ٨٢٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى ٨٣٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى ٨٤٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى ٨٥٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى ٨٦٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى ٨٧٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى ٨٨٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى ٨٩٠٠٠٠٠٠ ٭ ثم في كل ثمانين مليون شاة الى تسعين مليون ٭ ثم في كل تسعين مليون شاة ٭ ثم في كل تسعين مليون شاة الى ٩١٠٠٠٠٠٠ ٭ ثم في كل تسعين مليون شاة الى ٩٢٠٠٠٠٠٠ ٭ ثم في كل تسعين مليون شاة الى ٩٣٠٠٠٠٠٠ ٭ ثم في كل تسعين مليون شاة الى ٩٤٠٠٠٠٠٠ ٭ ثم في كل تسعين مليون شا

وصلاتي صحيفة بعضها دفن وبعضها ضاع. وإذا أحدنا أصلح أحدهما إذا
سمعناه يقول إن صلاته لم تصح. لم يعرف صلاته. لم تصح إلا ما
سمعناه يقول هو. صلاته صحيحة وإن كان قد سها. أما
ما ذهب من أيدينا فكثير. فقد لا نعلمه صحيحا ولا فاسدا
ما أدري ما أعمل. لنسأل عنه الناس. فكثير منهم لا يدري
وإنما يدري بعضهم. وبعضهم لا يدري. فكيف نعمل. وإنما
الصحيح ما علمنا أنه. فيقول: لا أدري. فإن قال: أدري
أخاف أن لا يكون صحيحا. أعيدها. فإن قال: أدري
أنها صحيحة. أتركها. وإن قال: لا أدري. أعيدها
احتياطا. فإن قال: أدري أنها صحيحة. ولكن أخاف
أن لا يكون صحيحا. أعيدها. ف

حکم: ۱۶۲۰۷ کے معاملہ میں ایک مقدمہ کا فیصلہ کیا گیا تھا جس میں عدالت نے یہ فیصلہ دیا تھا کہ

المادة ٢٤٧ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنتين كل من ارتكب تزويرا في محرر من محررات الحكومة أو أحد المصالح العمومية. وإذا وقع التزوير في محرر من محررات المحاكم أو الشرع يكون العقاب بالحبس مع الشغل مدة لا تزيد على ثلاث سنين.

المادة ٢٤٨ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنتين كل من استعمل المحرر المزور مع علمه بتزويره.

المادة ٢٤٩ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنتين كل من ارتكب تزويرا في محرر عرفي بإحدى الطرق المنصوص عليها في المادة ٢٤٧ أو استعمل المحرر المزور مع علمه بتزويره.

المادة ٢٥٠ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنة كل من ارتكب تزويرا في محرر عرفي بإحدى الطرق المنصوص عليها في المادة ٢٤٧ أو استعمل المحرر المزور مع علمه بتزويره.

المادة ٢٥١ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنتين كل من ارتكب تزويرا في محرر عرفي بإحدى الطرق المنصوص عليها في المادة ٢٤٧ أو استعمل المحرر المزور مع علمه بتزويره.

المادة ٢٥٢ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنتين كل من ارتكب تزويرا في محرر عرفي بإحدى الطرق المنصوص عليها في المادة ٢٤٧ أو استعمل المحرر المزور مع علمه بتزويره.

المادة ٢٥٣ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنتين كل من ارتكب تزويرا في محرر عرفي بإحدى الطرق المنصوص عليها في المادة ٢٤٧ أو استعمل المحرر المزور مع علمه بتزويره.

المادة ٢٥٤ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنتين كل من ارتكب تزويرا في محرر عرفي بإحدى الطرق المنصوص عليها في المادة ٢٤٧ أو استعمل المحرر المزور مع علمه بتزويره.

المادة ٢٥٥ : يعاقب بالحبس مع الشغل مدة لا تزيد على سنتين كل من ارتكب تزويرا في محرر عرفي بإحدى الطرق المنصوص عليها في المادة ٢٤٧ أو استعمل المحرر المزور مع علمه بتزويره.

حنين. في الحال يحضر الحكيم ويوصي بأن: يؤخذ في الحال ٢٤٥٧ أوقية من ماء الورد. في ١٢٤٥٧ أوقية من السكر. في ٢٤٥٧ أوقية من الخل. في ١٢٤٥٧ أوقية من الزيت. في ١٠٠٠٠٠ حبة من الفلفل. في ٢٤٥٧ أوقية من الزنجبيل. في ٢٤٥٧ أوقية من الكمون. في ٢٤٥٧ أوقية من الكزبرة. في ٢٤٥٧ أوقية من الكراوية. في ٢٤٥٧ أوقية من الشمر. في ٢٤٥٧ أوقية من الحلبة. في ٢٤٥٧ أوقية من الحرمل. في ٢٤٥٧ أوقية من الحبة السوداء. في ٢٤٥٧ أوقية من الحبة الخضراء. في ٢٤٥٧ أوقية من الحبة الحمراء. في ٢٤٥٧ أوقية من الحبة الزرقاء. في ٢٤٥٧ أوقية من الحبة الصفراء. في ٢٤٥٧ أوقية من الحبة البيضا

. . . . . ٥٥

٥٦ ٭ . . . . . ٥٦ ٭ ٥٦ ٥٦ ٥٦

. . . الجواب. الجواب كما ذكرنا في المثال ٢٥٦ ص ٢٦٦ اذا كان
ان يقدم او يؤخر احد هذين الحدين او صاحبه او ان يحذف احدهما
او كليهما بشرط ان يبقى الحاصل مساويا للمقدار الاول. فاذا
اردنا ان نقدم الحد الثاني على الاول وجب ان نطرحه من كليهما
ثم نضيفه اليهما. فيكون ٢ س + ٣ ص = ٥ ص + ٢ س. واذا اردنا
ان نؤخر الحد الاول عن الثاني وجب ان نطرح الحد الاول من
كليهما ثم نضيفه اليهما. فيكون ٣ ص = ٥ ص + ٢ س - ٢ س.
وهكذا يمكن ان نقدم او نؤخر اي حدين شئنا من الطرفين
او نحذف حدا من احد الطرفين وما يساويه من الطرف الآخر.

تمرين ٢٥٧. ١) ما الذي يجب ان نضيفه الى طرفي المعادلة
٢ س = ٥ ص + ٣ لكي يصير الطرف الاول ٥ ص؟ ٢) ما الذي
يجب ان نطرحه من طرفي المعادلة ٣ س = ٢ ص + ٥ لكي يصير
الطرف الثاني ٢ ص؟ ٣) ما الذي يجب ان نضيفه الى طرفي
المعادلة ٣ س = ٢ ص + ٥ لكي يصير الطرف الاول ٥ ص؟
٤) ما الذي يجب ان نطرحه من طرفي المعادلة ٢ س = ٥ ص + ٣
لكي يصير الطرف الثاني ٢ ص؟ ٥) ما الذي يجب ان نضيفه الى
طرفي المعادلة ٢ س = ٥ ص + ٣ لكي يصير الطرف الاول ٢ س؟
٦) ما الذي يجب ان نطرحه من طرفي المعادلة ٣ س = ٢ ص + ٥
لكي يصير الطرف الثاني ٥؟ ٧) ما الذي يجب ان نضيفه الى
طرفي المعادلة ٣ س = ٢ ص + ٥ لكي يصير الطرف الاول ٣ س؟
٨) ما الذي يجب ان نطرحه من طرفي المعادلة ٢ س = ٥ ص + ٣
لكي يصير الطرف الثاني ٣؟

تمرين ٢٥٨. ١) ما الذي يجب ان نضيفه الى طرفي المعادلة
٢ س = ٥ ص + ٣ لكي يصير الطرف الاول ٥ ص؟ ٢) ما الذي
يجب ان نطرحه من طرفي المعادلة ٣ س = ٢ ص + ٥ لكي يصير
الطرف الثاني ٢ ص؟ ٣) ما الذي يجب ان نضيفه الى طرفي
المعادلة ٣ س = ٢ ص + ٥ لكي يصير الطرف الاول ٥ ص؟
٤) ما الذي يجب ان نطرحه من طرفي المعادلة ٢ س = ٥ ص + ٣
لكي يصير الطرف الثاني ٢ ص؟ ٥) ما الذي يجب ان نضيفه الى
طرفي المعادلة ٢ س = ٥ ص + ٣ لكي يصير الطرف الاول ٢ س؟
٦) ما الذي يجب ان نطرحه من طرفي المعادلة ٣ س = ٢ ص + ٥
لكي يصير الطرف الثاني ٥؟ ٧) ما الذي يجب ان نضيفه الى
طرفي المعادلة ٣ س = ٢ ص + ٥ لكي يصير الطرف الاول ٣ س؟
٨) ما الذي يجب ان نطرحه من طرفي المعادلة ٢ س = ٥ ص + ٣
لكي يصير الطرف الثاني ٣؟

الحيوان ❊ حيوان حيوان. قوسه خير من رمية. أحمق من عير. عير من حمار. حمار العير. صبر حمار وزمر عير. حمار يحمل أسفارا. حمار يحمل أسفارا ولا يدري. حمار يحمل أسفارا ولا يعقل. حمار يحمل أسفارا ولا يفهم. حمار يحمل أسفارا ولا يعلم. حمار يحمل أسفارا ولا يعرف. حمار يحمل أسفارا ولا يفقه. حمار يحمل أسفارا ولا يشعر. حمار يحمل أسفارا ولا يحس. حمار يحمل أسفارا ولا يدرك. حمار يحمل أسفارا ولا يتفطن. حمار يحمل أسفارا ولا يتنبه. حمار يحمل أسفارا ولا يتيقظ. حمار يحمل أسفارا ولا يتذكر. حمار يحمل أسفارا ولا يتدبر. حمار يحمل أسفارا ولا يتأمل. حمار يحمل أسفارا ولا يتفكر. حمار يحمل أسفارا ولا يتروى. حمار يحمل أسفارا ولا يتبصر. حمار يحمل أسفارا ولا يتعظ. حمار يحمل أسفارا ولا يعتبر. حمار يحمل أسفارا ولا يستفيد. حمار يحمل أسفارا ولا ينتفع. حمار يحمل أسفارا ولا يفيد. حمار يحمل أسفارا ولا يجدي. حمار يحمل أسفارا ولا يغني. حمار يحمل أسفارا ولا يسمن. حمار يحمل أسفارا ولا يشبع. حمار يحمل أسفارا ولا يروي. حمار يحمل أسفارا ولا يرتوي. حمار يحمل أسفارا ولا يكتفي. حمار يحمل أسفارا ولا يقنع. حمار يحمل أسفارا ولا يرضى. حمار يحمل أسفارا ولا يطمئن. حمار يحمل أسفارا ولا يستقر. حمار يحمل أسفارا ولا يهدأ. حمار يحمل أسفارا ولا يسكن. حمار يحمل أسفارا ولا يستريح. حمار يحمل أسفارا ولا يستجم. حمار يحمل أسفارا ولا يستروح. حمار يحمل أسفارا ولا يستأنس. حمار يحمل أسفارا ولا يأنس. حمار يحمل أسفارا ولا يألف. حمار يحمل أسفارا ولا يحب. حمار يحمل أسفارا ولا يعشق. حمار يحمل أسفارا ولا يهوى. حمار يحمل أسفارا ولا يميل. حمار يحمل أسفارا ولا يرغب. حمار يحمل أسفارا ولا يشتاق. حمار يحمل أسفارا ولا يتوق. حمار يحمل أسفارا ولا يتلهف. حمار يحمل أسفارا ولا يتحرق. حمار يحمل أسفارا ولا يتلظى. حمار يحمل أسفارا ولا يتأجج. حمار يحمل أسفارا ولا يتوقد. حمار يحمل أسفارا ولا يشتعل. حمار يحمل أسفارا ولا يحترق. حمار يحمل أسفارا ولا يحترق. حمار يحمل أسفارا ولا يحترق

الحمد لله الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا. أشهد أن لا إله إلا الله وحده لا شريك له شهادة أرجو بها النجاة يوم القيامة وأشهد أن محمدا عبده ورسوله أرسله بالحق بشيرا ونذيرا وداعيا إلى الله بإذنه وسراجا منيرا. صلى الله عليه وعلى آله وأصحابه وأتباعه ومن اهتدى بهداه واستن بسنته واقتفى أثره واستمسك بعروته إلى يوم الدين. أما بعد فإن الله تعالى لما خلق الخلق لعبادته أرسل إليهم رسله وأنزل عليهم كتبه ليكون الناس على بينة من أمرهم وحجة الله قائمة على خلقه. فكان من أعظم ما أنزل من الكتب وأجلها قدرا وأعلاها ذكرا القرآن العظيم الذي جعله الله مهيمنا على ما قبله من الكتب ومصدقا لما بين يديه من الأخبار وحاكما بين الناس فيما اختلفوا فيه من الأحكام فهو كتاب الله الذي لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد. وقد أمرنا الله تعالى بتدبر آياته والتفكر في بيناته والعمل بما فيه من الأحكام والوقوف عند حدوده والتسليم لما قضى به ورسوله ﷺ فقال تعالى: ﴿أفلا يتدبرون القرآن أم على قلوب أقفالها﴾ وقال: ﴿ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا﴾ وقال: ﴿وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمرا أن يكون لهم الخيرة من أمرهم﴾ وقال: ﴿فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما﴾ وقال: ﴿وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا﴾ وقال: ﴿من يطع الرسول فقد أطاع الله ومن تولى فما أرسلناك عليهم حفيظا﴾ وقال: ﴿وأن احكم بينهم بما أنزل الله ولا تتبع أهواءهم واحذرهم أن يفتنوك عن بعض ما أنزل الله إليك﴾ وقال: ﴿وأنزلنا إليك الكتاب بالحق مصدقا لما بين يديه من الكتاب ومهيمنا عليه فاحكم بينهم بما أنزل الله ولا تتبع أهواءهم عما جاءك من الحق﴾ وقال: ﴿وأن احكم بينهم بما أنزل الله ولا تتبع أهواءهم واحذرهم أن يفتنوك عن بعض ما أنزل الله إليك﴾ وقال: ﴿ومن لم يحكم بما أنزل الله فأولئك هم الكافرون﴾ وقال: ﴿ومن لم يحكم بما أنزل الله فأولئك هم الظالمون﴾ وقال: ﴿ومن لم يحكم بما أنزل الله فأولئك هم الفاسقون﴾ وقال: ﴿أفحكم الجاهلية يبغون ومن أحسن من الله حكما لقوم يوقنون﴾ وقال: ﴿ألم تر إلى الذين يزعمون أنهم آمنوا بما أنزل إليك وما أنزل من قبلك يريدون أن يتحاكموا إلى الطاغوت وقد أمروا أن يكفروا به ويريد الشيطان أن يضلهم ضلالا بعيدا﴾ وقال: ﴿وإذا دعوا إلى الله ورسوله ليحكم بينهم إذا فريق منهم معرضون وإن يكن لهم الحق يأتوا إليه مذعنين أفي قلوبهم مرض أم ارتابوا أم يخافون أن يحيف الله عليهم ورسوله بل أولئك هم الظالمون﴾ وقال: ﴿إنا أنزلنا إليك الكتاب بالحق لتحكم بين الناس بما أراك الله ولا تكن للخائنين خصيما﴾ وقال: ﴿ولا تجادل عن الذين يختانون أنفسهم إن الله لا يحب من كان خوانا أثيما﴾ وقال: ﴿يستخفون من الناس ولا يستخفون من الله وهو معهم إذ يبيتون ما لا يرضى من القول وكان الله بما يعملون محيطا﴾ وقال: ﴿ها أنتم هؤلاء جادلتم عنهم في الحياة الدنيا فمن يجادل الله عنهم يوم القيامة أم من يكون عليهم وكيلا﴾ وقال: ﴿ومن يكسب خطيئة أو إثما ثم يرم به بريئا فقد احتمل بهتانا وإثما مبينا﴾ وقال: ﴿ولولا فضل الله عليك ورحمته لهمت طائفة منهم أن يضلوك وما يضلون إلا أنفسهم وما يضرونك من شيء وأنزل الله عليك الكتاب والحكمة وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيما﴾ وقال: ﴿إن الذين يكتمون ما أنزلنا من البينات والهدى من بعد ما بينه للناس في الكتاب أولئك يلعنهم الله ويلعنهم اللاعنون﴾ وقال: ﴿إن الذين يكتمون ما أنزل الله من الكتاب ويشترون به ثمنا قليلا أولئك ما يأكلون في بطونهم إلا النار ولا يكلمهم الله يوم القيامة ولا يزكيهم ولهم عذاب أليم﴾ وقال: ﴿ولا تلبسوا الحق بالباطل وتكتموا الحق وأنتم تعلمون﴾ وقال: ﴿وإذ أخذ الله ميثاق الذين أوتوا الكتاب لتبيننه للناس ولا تكتمونه فنبذوه وراء ظهورهم واشتروا به ثمنا قليلا فبئس ما يشترون﴾ وقال: ﴿وإذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه قال أأقررتم وأخذتم على ذلكم إصري قالوا أقررنا قال فاشهدوا وأنا معكم من الشاهدين﴾ وقال: ﴿وإذ أخذ الله ميثاق الذين أوتوا الكتاب لتبيننه للناس ولا تكتمونه فنبذوه وراء ظهورهم واشتروا به ثمنا قليلا فبئس ما يشترون

تمهيد

تمهيد في بيان أن الأصل في الأشياء الإباحة

الأصل في الأشياء الإباحة حتى يقوم دليل على التحريم، وهذا مما لا خلاف فيه بين العلماء، وقد دل على ذلك الكتاب والسنة والإجماع والمعقول.

أما الكتاب فقوله تعالى: ﴿هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ جَمِيعًا﴾ [البقرة: ٢٩]، وقوله تعالى: ﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ [الجاثية: ١٣]، وقوله تعالى: ﴿قُلْ آللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ﴾ [يونس: ٥٩]، وقوله تعالى: ﴿وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ﴾ [الأنعام: ١١٩]، وقوله تعالى: ﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ﴾ [الأنعام: ١٤٥]، وقوله تعالى: ﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ﴾ [الأنعام: ١١٩

الحكم الصادر. ولا يشترط للحكم تسبيب أسبابه، إلا إذا طلب ذلك الخصم صراحة. ويجب أن يكون الحكم مكتوبا، ويوقع عليه القاضي الذي أصدره. ويجب أن يشتمل الحكم على أسماء الخصوم وألقابهم وموطن كل منهم، وأسماء وكلائهم، وخلاصة موجزة لطلبات الخصوم ودفاعهم، وأسباب الحكم ومنطوقه، وتاريخ النطق به. ويجب أن يشتمل الحكم على بيان المحكمة التي أصدرته، وعلى أسماء القضاة الذين اشتركوا في المداولة، وعلى أسماء الخصوم الذين حضروا أو غابوا، وعلى أسماء وكلائهم

وصل حديقة صغيرة وصل حديقة صغيرة وصل حديقة صغيرة وصل
حديقة صغيرة.

الحمد لله الذي خلق الإنسان من نطفة ثم علقة ثم مضغة ثم عظاماً ثم كسا العظام لحماً ثم أنشأه خلقاً آخر فتبارك الله أحسن الخالقين. والصلاة والسلام على سيدنا محمد الذي أرسله ربه رحمة للعالمين وحجة على الخلق أجمعين. وعلى آله وصحبه الذين بذلوا أنفسهم وأموالهم في نصرة دين الله وإعلاء كلمته. وبعد فإن الله سبحانه وتعالى خلق الإنسان في أحسن تقويم وأبدع تصوير. وجعل له سمعاً وبصراً وفؤاداً وعقلاً ليميز به بين الخير والشر. وأنزل عليه كتاباً مبيناً وشرع له ديناً قويماً. وأمره بالعبادة والطاعة. ونهاه عن المعاصي والمخالفة. وجعل له على ذلك ثواباً جزيلاً. وعلى المخالفة عقاباً وبيلاً. وقد أمر الله سبحانه وتعالى بالتفكر في مخلوقاته. والتدبر في مصنوعاته. وحث على ذلك في آيات كثيرة. وأخبار غزيرة. وجعل ذلك من أعظم العبادات. وأجل القربات. وأخبر أن ذلك من صفات أولي الألباب. وأن من لم يتفكر في ذلك فهو من الغافلين. وقد ورد عن النبي ﷺ أنه قال: تفكر ساعة خير من قيام ليلة. وقال ﷺ: تفكروا في خلق الله ولا تفكروا في الله. فإن الله لا يقدر قدره أحد. وقال ﷺ: من نظر في أربعة أشياء هلك: من نظر في عرش الله كيف هو. وفي كرسيه كم هو. وفي الملائكة كيف هم. وفي السماوات كم عددها. وقال ﷺ: من نظر في ثلاثة أشياء لم يحاسبه الله عز وجل: من نظر في ملكوت السماوات والأرض. ومن نظر في خلقه من أين خلق. ومن نظر في موته كيف يموت. فهذه الأحاديث وما ورد في معناها تدل على أن التفكر في مخلوقات الله سبحانه وتعالى من أعظم العبادات. وأجل القربات

انما ستد امام انا ٩٠٤ ايضا نحن. ٥٥٥٥٥٥ ان انا ان. ٥ ايضا
٥٥٥٥٥٥

تمهيد

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله.

أما بعد: فإن أصدق الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار.

أما بعد: فإن الله تعالى قد أنعم على هذه الأمة بنعم كثيرة لا تحصى، ومن أجلّ هذه النعم وأعظمها أن بعث فيها رسولاً من أنفسها يتلو عليها آيات ربه ويزكيها ويعلمها الكتاب والحكمة وإن كانت من قبل لفي ضلال مبين، فهدى الله به الأمة إلى الصراط المستقيم، وأخرجها به من الظلمات إلى النور، وأنقذها به من الضلالة والغواية، وأرشدها به إلى الحق والهداية، وأغناها به بعد الفقر والعيلة، وجمع بين قلوبها بعد العداوة والشحناء، وألّف بين أفئدتها بعد التباغض والتقاطع، فأصبحت بنعمته إخواناً متحابين، وأمست بعد الفرقة والاختلاف متآلفة متعاونة، وبعد الذلة والمهانة أعزة أقوياء، وبعد الجهل والأمية علماء حكماء، وبعد الضعف والخور أمة قوية مرهوبة الجانب، وبعد الفوضى والتسيب أمة منظمة مرتبة، وبعد الشتات والتفرق أمة مجتمعة موحدة، وبعد الخوف والفزع أمة آمنة مطمئنة، وبعد الجدب والقحط أمة مخصبة ممرعة، وبعد الجوع والفاقة أمة شبعة مرفهة، وبعد الانحطاط والتأخر أمة متقدمة مترقية، وبعد الهزيمة والانكسار أمة منتصرة ظافرة، وبعد الضياع والتشتت أمة مجتمعة موحدة، وبعد الخسران والبوار أمة رابحة مزدهرة، وبعد الشقاء والتعاسة أمة سعيدة هانئة، وبعد الفساد والإفساد أمة صالحة مصلحة، وبعد الكفر والإلحاد أمة مؤمنة موحدة، وبعد الضلال والغواية أمة مهتدية راشدة، وبعد الظلم والجور أمة عادلة منصفة، وبعد القسوة والغلظة أمة رحيمة شفيقة، وبعد الأثرة والأنانية أمة متعاونة متكافلة، وبعد الجبن والخور أمة شجاعة مقدامة، وبعد الكسل والخمول أمة نشيطة عاملة، وبعد الجمود والتقليد أمة مبتكرة مجددة، وبعد الأمية والجهل أمة مثقفة متعلمة، وبعد الانحلال والتفسخ أمة محافظة على الأخلاق والفضائل، وبعد الإسفاف والابتذال أمة محتشمة عفيفة، وبعد الانحراف والضلال أمة مستقيمة على الصراط المستقيم، وبعد الاستبداد والطغيان أمة تحكم بالشورى والعدل، وبعد الاستعباد والاستغلال أمة تتمتع بالحرية والكرامة، وبعد الاستعمار والاستيطان أمة تتمتع بالاستقلال والسيادة، وبعد الاستغلال والاستثمار أمة تتمتع بالثروة والرخاء

٥ تمرين

أعط كل من الأعداد الآتية ثلاثة أعداد أخرى تتبع نمطها نفسه.

١، ٣، ٥، ٧، ٩، ...

٢، ٤، ٦، ٨، ١٠، ...

٣، ٦، ٩، ١٢، ١٥، ...

٤، ٨، ١٢، ١٦، ٢٠، ...

٥، ١٠، ١٥، ٢٠، ٢٥، ...

٦، ١٢، ١٨، ٢٤، ٣٠، ...

٧، ١٤، ٢١، ٢٨، ٣٥، ...

٨، ١٦، ٢٤، ٣٢، ٤٠، ...

٩، ١٨، ٢٧، ٣٦، ٤٥، ...

١٠، ٢٠، ٣٠، ٤٠، ٥٠، ...

١١، ٢٢، ٣٣، ٤٤، ٥٥، ...

١٢، ٢٤، ٣٦، ٤٨، ٦٠، ...

١٣، ٢٦، ٣٩، ٥٢، ٦٥، ...

١٤، ٢٨، ٤٢، ٥٦، ٧٠، ...

١٥، ٣٠، ٤٥، ٦٠، ٧٥، ...

١٦، ٣٢، ٤٨، ٦٤، ٨٠، ...

١٧، ٣٤، ٥١، ٦٨، ٨٥، ...

١٨، ٣٦، ٥٤، ٧٢، ٩٠، ...

١٩، ٣٨، ٥٧، ٧٦، ٩٥، ...

٢٠، ٤٠، ٦٠، ٨٠، ١٠٠، ...

٢١، ٤٢، ٦٣، ٨٤، ١٠٥، ...

٢٢، ٤٤، ٦٦، ٨٨، ١١٠، ...

٢٣، ٤٦، ٦٩، ٩٢، ١١٥، ...

٢٤، ٤٨، ٧٢، ٩٦، ١٢٠، ...

٢٥، ٥٠، ٧٥، ١٠٠، ١٢٥، ...

٢٦، ٥٢، ٧٨، ١٠٤، ١٣٠، ...

٢٧، ٥٤، ٨١، ١٠٨، ١٣٥، ...

٢٨، ٥٦، ٨٤، ١١٢، ١٤٠، ...

٢٩، ٥٨، ٨٧، ١١٦، ١٤٥، ...

٣٠، ٦٠، ٩٠، ١٢٠، ١٥٠، ...

٣١، ٦٢، ٩٣، ١٢٤، ١٥٥، ...

٣٢، ٦٤، ٩٦، ١٢٨، ١٦٠، ...

٣٣، ٦٦، ٩٩، ١٣٢، ١٦٥، ...

٣٤، ٦٨، ١٠٢، ١٣٦، ١٧٠، ...

٣٥، ٧٠، ١٠٥، ١٤٠، ١٧٥، ...

٣٦، ٧٢، ١٠٨، ١٤٤، ١٨٠، ...

٣٧، ٧٤، ١١١، ١٤٨، ١٨٥، ...

٣٨، ٧٦، ١١٤، ١٥٢، ١٩٠، ...

٣٩، ٧٨، ١١٧، ١٥٦، ١٩٥، ...

٤٠، ٨٠، ١٢٠، ١٦٠، ٢٠٠، ...

٤١، ٨٢، ١٢٣، ١٦٤، ٢٠٥، ...

٤٢، ٨٤، ١٢٦، ١٦٨، ٢١٠، ...

٤٣، ٨٦، ١٢٩، ١٧٢، ٢١٥، ...

٤٤، ٨٨، ١٣٢، ١٧٦، ٢٢٠، ...

٤٥، ٩٠، ١٣٥، ١٨٠، ٢٢٥، ...

٤٦، ٩٢، ١٣٨، ١٨٤، ٢٣٠، ...

٤٧، ٩٤، ١٤١، ١٨٨، ٢٣٥، ...

٤٨، ٩٦، ١٤٤، ١٩٢، ٢٤٠، ...

٤٩، ٩٨، ١٤٧، ١٩٦، ٢٤٥، ...

٥٠، ١٠٠، ١٥٠، ٢٠٠، ٢٥٠، ...

٥١، ١٠٢، ١٥٣، ٢٠٤، ٢٥٥، ...

٥٢، ١٠٤، ١٥٦، ٢٠٨، ٢٦٠، ...

٥٣، ١٠٦، ١٥٩، ٢١٢، ٢٦٥، ...

٥٤، ١٠٨، ١٦٢، ٢١٦، ٢٧٠، ...

٥٥، ١١٠، ١٦٥، ٢٢٠، ٢٧٥، ...

٥٦، ١١٢، ١٦٨، ٢٢٤، ٢٨٠، ...

٥٧، ١١٤، ١٧١، ٢٢٨، ٢٨٥، ...

٥٨، ١١٦، ١٧٤، ٢٣٢، ٢٩٠، ...

٥٩، ١١٨، ١٧٧، ٢٣٦، ٢٩٥، ...

٦٠، ١٢٠، ١٨٠، ٢٤٠، ٣٠٠، ...

ذهبت إلى المدرسة. فتحت الباب ودخلت الفصل. كان المعلم يشرح الدرس على السبورة. جلست في مقعدي بجوار صديقتي سلمى. أخرجت كتاب القراءة وبدأت أقرأ. كان الدرس عن الحيوانات. تعلمت أن الأسد ملك الغابة. وأن الفيل له خرطوم طويل. وأن الزرافة لها رقبة طويلة جدا. رفعت يدي لأسأل المعلم سؤالا. سألته: لماذا يعيش الأسد في الغابة؟ أجاب المعلم: لأن الغابة مكان واسع. وفيها أشجار كثيرة. والأسد يحب الظل. وفيها أيضا ماء كثير. والأسد يشرب الماء. وفيها طعام كثير. والأسد يأكل اللحم. وفيها أرانب وغزلان. والأسد يصطادها. ثم سألت المعلم: لماذا لا يعيش الأسد في المدينة؟ أجاب المعلم: لأن المدينة ليس فيها أشجار كثيرة. ولا ماء كثير. ولا طعام كثير. والأسد لا يجد ما يأكله. فيموت جوعا. ضحكت سلمى. وقالت: أنا أحب الأسد. لأنه ملك الغابة. وله خرطوم طويل. ولأنه يأكل اللحم. وأنا لا آكل اللحم. لأنه حرام. ضحكت أنا أيضا. وقلت: أنا أحب الزرافة. لأن لها رقبة طويلة. ولأنها تأكل الأوراق. ولا تأكل اللحم. ولأنها لا تأكل الأرانب. ولا الغزلان. ولا الأسود. ولا أي حيوان آخر. ثم رن الجرس. فخرجنا إلى الفسحة. وذهبنا إلى المقصف. واشترينا الطعام. وأكلنا. ثم لعبنا في الفسحة. ثم رن الجرس. فدخلنا الفصل. وجلسنا في مقاعدنا. وبدأ المعلم الدرس.

الحمد لله الذي أنزل القرآن على عبده ليكون للعالمين نذيرا. الحمد لله الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون. أحمده سبحانه وتعالى على نعمه التي لا تحصى وآلائه التي لا تستقصى. وأشهد أن لا إله إلا الله وحده لا شريك له شهادة أرجو بها النجاة يوم الدين. وأشهد أن محمدا عبده ورسوله أرسله بالحق بشيرا ونذيرا وداعيا إلى الله بإذنه وسراجا منيرا. صلى الله وسلم وبارك عليه وعلى آله وأصحابه ومن اهتدى بهديه واستن بسنته إلى يوم الدين.

أما بعد: فإن الله تعالى فرض على عباده الصيام في شهر رمضان من كل عام. وجعله ركنا من أركان الإسلام. وفريضة من فرائض الدين العظام. وأنزل في فضله وأجره آيات تتلى وأحاديث تروى. وأمر عباده المؤمنين بالتقوى التي هي ثمرة الصيام. فقال جل من قائل: يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون. وقال عز من قائل: شهر رمضان الذي أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان. فمن شهد منكم الشهر فليصمه. ومن كان مريضا أو على سفر فعدة من أيام أخر. يريد الله بكم اليسر ولا يريد بكم العسر. ولتكملوا العدة ولتكبروا الله على ما هداكم ولعلكم تشكرون.

فالصيام عبادة عظيمة وشعيرة كريمة وركن من أركان الإسلام. وهو جنة من النار وحصن من الشرور وسبب لمغفرة الذنوب وتكفير السيئات. وقد كان رسول الله ﷺ يرغب أصحابه في الصيام ويحثهم عليه ويبين لهم فضله وثوابه. فقال عليه الصلاة والسلام: الصيام جنة فلا يرفث ولا يجهل وإن امرؤ قاتله أو شاتمه فليقل إني صائم إني صائم. وقال ﷺ: من صام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه. وقال ﷺ: إن في الجنة بابا يقال له الريان يدخل منه الصائمون يوم القيامة لا يدخل منه أحد غيرهم. يقال أين الصائمون فيقومون لا يدخل منه أحد غيرهم فإذا دخلوا أغلق فلم يدخل منه أحد. وقال ﷺ: ما من عبد يصوم يوما في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفا. وقال ﷺ: الصيام والقرآن يشفعان للعبد يوم القيامة. يقول الصيام أي رب منعته الطعام والشهوات فشفعني فيه. ويقول القرآن منعته النوم بالليل فشفعني فيه. فيشفعان. وقال ﷺ: للصائم فرحتان يفرحهما إذا أفطر فرح بفطره وإذا لقي ربه فرح بصومه.

ضميمه

در اين قسمت بعضي از اصطلاحات كه در اين كتاب بكار رفته است معني مي‌شود.

آب. مايعي است بي‌رنگ و بي‌بو و بي‌مزه كه از تركيب دو جزء هيدروژن و يك جزء اكسيژن بدست مي‌آيد. آب در حرارت صد درجه سانتي‌گراد بجوش مي‌آيد و در صفر درجه يخ مي‌بندد. آب در حالت طبيعي هميشه مقداري نمك و مواد ديگر در خود حل دارد. آب مقطر آبي است كه تمام مواد خارجي آن گرفته شده است.

آبگير. جايي كه آب در آن جمع مي‌شود.

آبگينه. شيشه.

آبگينه‌ساز. شيشه‌گر.

آبگينه‌سازي. شيشه‌گري.

آبگينه‌فروش. شيشه‌فروش.

آبگينه‌فروشي. شيشه‌فروشي.

آبگينه‌گر. شيشه‌گر.

آبگينه‌گري. شيشه‌گري.

آبگينه‌ي. شيشه‌اي.

آبگينه‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي. شيشه‌اي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ساز. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌سازي. شيشه‌گري.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروش. شيشه‌فروش.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌فروشي. شيشه‌فروشي.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گر. شيشه‌گر.

آبگينه‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌ي‌گري. شيشه‌گري.

آبگينه‌ي

حدیث ۱: حدثنا سفیان بن عیینۃ عن عبد الملک بن عمیر عن عبد الرحمٰن بن عبد اللہ بن مسعود عن أبیہ قال: قال رسول اللہ ﷺ: لا حسد إلا فی اثنتین: رجل آتاہ اللہ مالا فسلطہ علی ہلکتہ فی الحق، ورجل آتاہ اللہ حکمۃ فہو یقضی بہا ویعلمہا۔

ترجمہ: حضرت عبد اللہ بن مسعود رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: رشک صرف دو شخصوں پر جائز ہے: ایک وہ شخص جسے اللہ نے مال دیا اور اسے حق کے راستے میں خرچ کرنے پر لگا دیا، اور دوسرا وہ شخص جسے اللہ نے حکمت عطا فرمائی اور وہ اس کے مطابق فیصلے کرتا اور لوگوں کو سکھاتا ہے۔

٦٧٥٧١ اهمدة لحد

حمحم ١٧١٥. نهم هنيهمهم نهمدك حمم لحكم الدقوه هم هم
حمكمدقه لمدة، لجاه همك نمحم، لمه حمهمه. ٦٧٥نت لحم
نمهلمه لحم هم. لحم لحكمد حمحكم. ٥٧٥٥٥ ننمحا لمد لجاه
نمحم، لمحا لحكم ٥٥ هم لم. لجم لمه نمحا لمد هم لمحه. حك
ننمحا، لمحا لحكم ٥٥ هم لم. لجم لمه نمحا لمد هم لمحه. حك
٥٧٥٥١ حمحمحمه هنمه لمد لحزه: لمحمحكم حمم ٥٥٥: ٥٧٥٥١
لحمحم لم لمحم: لمم١ حمكم ٥٧٥١ حم لم لمحد لحكم. ٥٥٥٧٥
لم لمه لم. لحمحم هم لمد. لمحه حمم حم لجم نمحا. ٥٥٥٥٥
.حمحم

٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
حمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه
٥٥٥٥٥ لمحمحم لمحم لحكم حمم ٥٥٥ حم هم لحكم نمحه لم. نمحا لمحه

00048317

Digitized with financial assistance from the
Government of Maharashtra
on 09 March, 2016